



SAPTHAGIRI (ENGLISH)
ILLUSTRATED MONTHLY
Volume : 52, Issue : 10
March-2022, Price Rs 5/-
No. of Pages - 56

TIRUMALA TIRUPATI DEVASTHANAMS

SAPTHAGIRI

ILLUSTRATED MONTHLY

MARCH 2022

Rs. 5/-

FLOAT FESTIVAL IN
SRI VEDANARAYANA SWAMI TEMPLE, NAGULAPURAM
FROM 24-03-2022 TO 28-03-2022



SNAPASAD



**VONTIMITTA
SRI KODANDARAMASWAMIVARI BRAHMOTSAVAMS**

FROM 10-04-2022 TO 18-04-2022

10-04-2022

Sunday

Day : Dwajarohanam
Night : Seshavahanam

11-04-2022

Monday

Day : Venugaanaalankaaram
Night : Hamsavahanam

12-04-2022

Tuesday

Day : Vatapathrasai Alankaram
Night : Simhavahanam

13-04-2022

Wednesday

Day : Navaneetha
Krishnaalankaaram
Night : Hanumadhseva

14-04-2022

Thursday

Day : Mohini Seva
Night : Garudaseva

15-04-2022

Friday

Day : Sivadhanurbhaanaalamkaram
Night : Edurkolu,
Kalyanotsavam,
Gajavahanam

16-04-2022

Saturday

Day : Rathotsavam

17-04-2022

Sunday

Day : Kaaleeyamardhanaalamkaaram
Night : Aswavahanam

18-04-2022

Monday

Day : Chakrasnanam
Night : Dwajavarohanam

BHAGAVADGITA



na kāṅkṣe vijayāṁ kṛṣṇa
na ca rājyāṁ sukhāni ca
kiṁ no rājyena govinda
kiṁ bhogair jivitena vā

O Krishna! I do not covet victory; nor kingdom, nor pleasures, Govinda, of what use will kingdom, or luxuries, or even life be to us!

(Chapter- I, Sloka-32)

INVOCATION

nityātmuḍai yuṇḍi nityuḍai velugondu
satyātmuḍai yuṇḍi satyamai tānuṇdu ..
pratyakṣamai yuṇḍi brahmamai yuṇdu saṁ¹
stutyuḍi tiruvēṅkaṭādrivibhuḍu ..nityā..

ēmūrti lōkambulella nēleḍu nāta
dēmūrti brahmādulella vedakeḍu nāta
dēmūrti nijamōkṣa miyyajāleḍu nāta
dēmūrti lōkaikahituḍu
ēmūrti nijamūrti yēmūrtiyunugādu
yēmūrti traīmūrtu lēkamaina yāta
dēmūrti sarvātmu dēmūrti paramātmu
dāmūrti tiruvēṅkaṭādri vibhuḍu.. ..nityā..

ē dēvu dēhamuna ninniyunu janmiñce
nē dēvu dēhamuna ninniyu naṇaṅge mari

yē dēvu vigrahaḍ bīsakala mintayunu
ē dēvu nētrambu līna candrulu,
ē dēvu dījīvū linniṇṭilō nuṇdu
nēdēvu caitanya minniṭiki nādhāra
mēdēvu ḥavyaktuḍē dēvuḍadvandvū
ḍā dēvuḍi vēṅkaṭādrivibhuḍu ..nityā..

ē vēlpu pādhayuga milayu nākāśambu
ē vēlpu pādakē śāntarū banantambu
ē vēlpu niśvāsa mī mahāmārutamu
ē vēlpu nijadāsūlī puṇyulu
ē vēlpu sarvēśuḍē vēlpu paramēśu
dē vēlpu bhuvanaika hitamanōbhāvakuḍu
ē vēlpu kaḍu sūkṣma mēvēlpu kaḍu ghanamu
ā vēlpu tiruvēṅkaṭādrivibhuḍu.. ..nityā..

- Annamacharya

**Being the eternal indweller, shining effulgently as the eternal being,
being the true self, and existing as the truth,
being manifest, and being the Supreme Brahman,
He is the one who is the most adorable, this Lord of Tiru Venkatadri!**

**Who is the deity who rules over all words,
Who is the deity sought by Brahma and others,
Who is the deity who can bestow true salvation,
Who is the deity who is the sole well wisher of the Universe,
Who is the deity who possesses a true form,
Who is the deity who cannot be described in any form,
Who is the deity whose form includes the trinity,
Who is the deity existing as the inner self of all,
Who is the deity who is the Paramatma?
That deity is the Lord of Venkatadri!**

**Who is the Lord from whose body everything emanated,
Who is the Lord into whose body everything finally merges,
Who is the Lord whose form constitutes everything,
Who is the Lord who has sun and moon as eyes,
Who is the Lord existing within all Jivas,
Who is the Lord whose vitality supports all,
Who is the Lord who is unmanifest,
Who is the Lord who has none as a second?
That Lord is the Lord of Venkatadri!**

**Who is the God whose feet are the earth and sky,
Who is the God whose entire form is limitless,
Who is the God whose exhalation is the powerful wind,
Who is the God whose true servants are the meritorious ones,
Who is the God who is the ruler of all,
Who is the God existing as the Supreme Overlord,
Who is the God who eternally thinks about the welfare of the world,
Who is the God who is most subtle and also the most extraordinary?
That God is the Lord of Tiru Venkatadri !**



Courtesy : T.T.D. Publications - Nectar ocean of Annamacharya by Smt. Ambika Ananth & Sri Adviteeya N. Dixit



COVID - 19 GUIDELINES TO THE DEVOTEES

- 👉 The Central and State governments have issued precautions to be taken in the wake of rapid spread of 3rd wave of covid in the form of Omicron variant. Hence, it is mandatory for all devotees to produce the Covid Vaccination Certificate or Negative RTPCR test report at the Alipiri Check Post.
- 👉 Devotees are allowed for the Lord's Darshan only after producing the Covid Vaccination certificate or Negative RTPCR certificate.
- 👉 Devotees who do not have covid vaccination certificate or negative RTPCR report will not be allowed to go to Tirumala by the authorities at the Alipiri check point.
- 👉 All the devotees are requested to co-operate with the Vigilance staff keeping in view the safety of devotees and employees.
- 👉 In addition to the above, the devotees must follow the guidelines on the Covid such as wearing a full protected mask, sanitizing and washing the hands frequently and maintaining social distancing and not gathering in groups anywhere in Tirumala and other places too. Hence, devotees are requested to co-operate with the TTD staff.





Venkatadri Samamsthanam
Brahmande nasti kinchana



Venkatesa Samo Devo
Na Bhuto na Bhavishyati

SAPTHAGIRI

Vol. 52

MARCH 2022

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Special Officer	T.T.D.Press, TIRUPATI - 517 507.
Photos	Sri P.N.SEKHAR Photographer, TTD
	Sri B.VENKATARAMANA Asst. Photographer, TTD
	Annual Subscription : Rs. 60/- Life Subscription : Rs. 500/- Foreign Subscription : Rs. 850/- (For Annual only)
For details	Chief Editor, Sapthagiri Magazine TirumalaTirupati Devasthanams K.T. Road, Tirupati - 517 507 Ph : 0877-226 4543, 226 4359, Editor : 226 4360
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Front Cover : Sri Vedanarayanaswami, Nagulapuram
Back Cover : Sri Lakshmi Narasimhaswami, Tarigonda

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MARCH - 2022 :: SAPTHAGIRI

Yathra Naaryasthu Poojyanthe Ramanthe Thathra Devathah

The women folk are revered and respected in our culture from times immemorial. As Swami Vedanta Desika says “Dhampathideivatamnaha” - that is the God and Goddess together are to be worshipped as our deities- confirming the equality of women folk. Even in Tirumala, Lord Sri Venkateswara stands gloriously with Sri Mahalakshmi and Sri Padmavati Devi on His Bosom. Our Vedas, which are the ancient scriptures and stand as the authority on any matter, describe Lord Sri Vishnu with Goddess Maha Lakshmi, Lord Siva with Goddess Parvathi, and Lord Brahma with Goddess Saraswathi revealing the inseparability of Goddess from God.

The Vedas, praise Lord Srimman Narayana in Purusha Suktham and particularly in Narayana Anuvakam, describe the glory of Sri Maha Lakshmi in Sri Suktham, Sri Bhudevi in Bhusuktham and Sri Neela Devi in Neelasuktham separately, thus, giving importance to Goddesses. It may also be noted that the Vedas state ‘MAATHRU DEVO BHAVA’ and then only ‘PITHRU DEVO BHAVA’, giving priority to the women especially mothers. We had great scholars Like Maitreyi, Gargi kept in high esteem in the Upanishads.

SrimadRamayana tells us about the greatness of Sita and describes her life at Ashoka Vana as a great penance. Sri Parasara Bhattar praises her compassion and mercy as greater and more intense than that of Sri Rama. Even Agni, the Fire God, could not touch her during her Agni pravesa—such was the power of her chastity.

In Mahabharata, one could easily understand that Draupadi is the main character. Because of her vow, the Battle of Kurukshetra was fought and won by the Pandavas, who stood by Dharma. Her Bhakti towards Lord Krishna was so high, that the Lord, even from a far-off distance, presented her with continuous supply of clothes when she was being disrobed in the palace court yard.

In Puranas, we find Anasuya who could transform the Trinity – Brahma, Vishnu and Shiva – into small children by her chastity and feed them. Nalayani could stop the sun from rising as usual in the east. Our scriptures emphasize that the wife is half of the husband. Without her presence and permission, the husband is prohibited from doing yagas- sacrifices. It is no wonder, in the present days, we call the wife the Better-Half. In olden days, the wife and husband distributed their familial and social commitments among themselves by mutual consent. The menfolk would go out, earn livelihood, and take care of education of children etc., while womenfolk took care of the household activities and responsibilities. Because of their harmony and mutual accord, there was no confusion or confrontation in running a peaceful life.

At present, the social system has vastly changed. Mutual give and take policy of yesteryears between men and women has not been understood properly. Both men and women in a family are forced to work for livelihood. If one understands the problem of the other, there will be no confusion or confrontation between them. Womenfolk are tender forces and hardships should never be imposed on them at any time. They are the eyes of the family. They should always be respected and held in high esteem.

Where the women are honoured, divinity blossoms. Let us respect the women.



Tirumala Tirupati Devasthanams

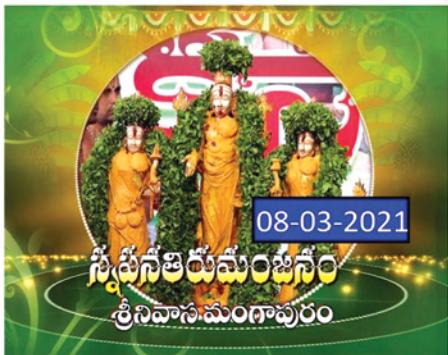


SVBC

SRI VENKATESWARA
BHAKTI CHANNEL



Telugu Original by : Dr. Kampalle Ravichandran
English by : Dr. C.L.L. Jayaprada



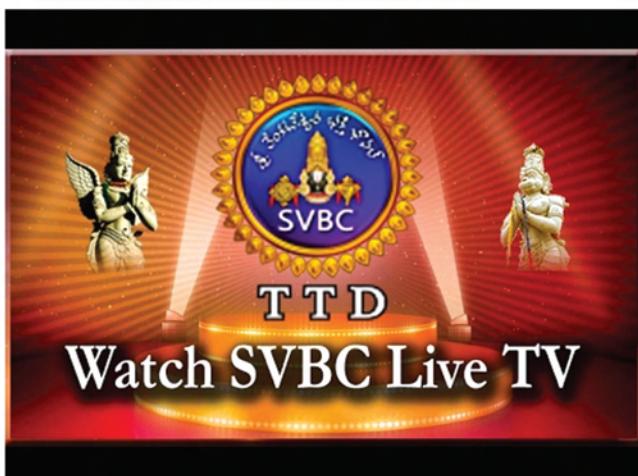
TTD



It is an established fact, that in present circumstances no other medium enjoys the popularity and impact as the television. There are innumerable uses of television. It is also true that the TV provides knowledge and understanding to people from little children to centenarians. Some channels are under government control; some are vehicles for making money and some others entirely devoted to advertisements.

In contrast, one and the only TV channel run by a religious organization is 'Sri Venkateswara Bhakthi Channel'. This is established by TTD Board with the permission of the government. Since its launching, it grew by leaps and bounds like Vamana who grew from little boy to a huge giant standing close to the sky. Lord Edukondala Swamy is the God who would respond when called earnestly. If devotees call his name, Govinda from the heart, he comes down from the hills to abate the suffering of his devotees. Such a magnificent God is Lord Venkateswara. His miracles are numberless, and His grandeur is boundless.

To watch the splendor of such a Noble Lord, even if he has a thousand eyes, a devotee may feel dissatisfied. However long he watches the resplendent Lord, who is as bright as thousand suns, with immense power to draw people, it is insufficient for a devotee. Every devotee wishes to capture him in his eyes, and to build a temple in his heart and keep him there permanently. He wants to stand in front of the golden gate of the temple and spend time watching the Lord not for days but for a lifetime itself.





It is the most natural wish for the devotees of the Lord. But is it possible in reality? Crores of people chanting the Lord's names, 'Edukondalavada! Venkata Ramana! Govinda!' reach Tirumala Hills and wait for His Darshan. Every devotee wants to stand forever in His presence forever looking at His Form. On the other hand, lakhs of devotees sincerely desire to have His Darshan, but due to either ill-health or some other reasons they cannot climb the hills. Instead they keep chanting His name earnestly and recalling the miracles in their own homes. Is it possible for crores of people to have Darshan to their heart's content? Moreover how will the desire to see the Lord's Form until one is satisfied fulfilled? But from the devotees' point of view it is a justified wish.

Moreover, is the pilgrimage to Tirupati only to have the Lord's darshan? Not completely true. Along with Darshan which is primary, people also want to visit every place on the Hills, considering every spot touched by Swamy's feet as His very form and cherish the sweet memories of those visits. This is also a justified demand from the devotees' point of view.

But it is easier said than done for TTD to arrange all facilities for multitudes of devotees for Darshan in the best way and to facilitate visits to all surrounding holy places. But it is an important responsibility of Devasthanam. However difficult or expensive it may be Devasthanam endeavours to fulfill the wishes of devotees and to provide service to them. Those who come to the Seven Hills can have Darshan and complete their pilgrimage. But what about those who can't. This made the TTD Board ponder seriously about devotees who cannot come to Tirumala. Among Trust Board Members and officers an idea came to create a facility for every devotee, whether he can come to hills or not, to have Darshan of the Lord.

Inaugurated : Out of the churning of such ideas evolved the initiative for Sri Venkateswara Bhakti Channel. On war-footing, arrangements for the channel were made and on 7-4-2008, Sarvadhari Ugadi, and in front of the Lord's temple at 11.45am amidst chanting of Govinda and ritual prayers, began the streaming of test signals of SVBC. It was inaugurated by Sri Ranga Ramanuja Pedda Jeeyar Swamy. The earnest wishes of the devotees in the distant places of the world were thus fulfilled by the Lord.

The then Hon'ble Chief Minister, Sri Y. S. Rajasekhara Reddy gave permission for the starting of Sri Venkateswara Bhakti Channel. Under the direction of Sri Bhumana Karunakara Reddy, the then chairman of TTD board, the then Hon'ble President of India Pratibha Devi Patil inaugurated the telecasting of SVBC channel.

SVBC which completed broadcasting of 13 years can be described as Modern Alwar who carried the Lord's miracles and power to every heart and to every household. Popularly known as SVBC, Sri Venkateswara Bhakti Channel created a wave among spiritual small screen channels in Telugu. It began a new era in streaming religious programmes.

On Tirumala Hills, tens of divine services take place every day. From early morning Suprabhata service to the night Pavalimpu Seva, many rituals take place. On auspicious days, on festivals, and during Brahmotsavams, special prayers are offered, each of which is unique. Everyday festivals, fortnightly, monthly and yearly celebrations are a testimony to the magnificence of the Lord. Tirumala got its name as 'Kaliyuga Vaikunta' due to these continuous celebrations.

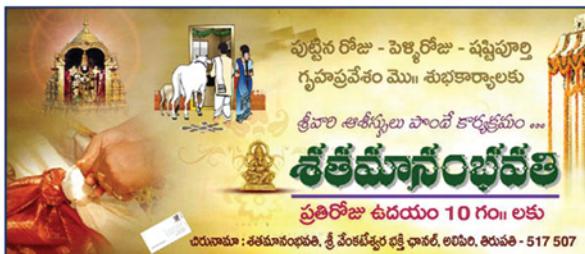
A Replica Temple : To make every service offered to the Lord in Sanctum Sanctorum accessible to devotees, the officers decided to telecast every regular divine service including special services. Without any deviation from Agama traditions, a replica of the temple is built, all the divine services of the main temple are done here, and the videos of these are broadcast. This is a marvel in the history.

Devotees only hear of divine services to the Lord but they do not have the opportunity to participate in these nor do they have a chance to observe them. Due to the contribution of SVBC, devotees got an opportunity to watch every divine service to their heart's content. It is indeed a boon to the people not just to observe divine services but also gives an opportunity to hear about the significance of each ritual from the temple priests and Agama pundits. Due to their good fortune devotees are able to watch the services on small screen with the knowledge of their inner meaning.

Sathamanam Bhavathi : One of the innovative programmes of SVBC, 'Sathamanam Bhavathi' has attracted multitudes of viewers. It is an incomparable success achieved by SVBC. In this programme blessings by the temple priests were given to people on their birthdays, wedding anniversaries and other occasions on screen and later Prasadam is being sent to their houses. Lakhs of devotees have received thus Srivari blessings on their birthdays and wedding anniversaries and feel blessed.

The Lord of Tirumala delights in Kalyanams. The temple is a witness to innumerable Kalyanams throughout the year. Kalyanotsavam of Lord of Tirumala Hills with two Goddesses





takes place delightfully feasting the eyes of the viewers. When celebration of Kalyanam of the Lord is telecast, every devotee's heart is filled with joy. Many devotees expressed that they felt that Kalyanam was taking place in their very houses and it is a testament to the popularity of SVBC.

Naadaneerajanam : It is said it is impossible even for Brahma with Four faces to describe the magnificence of the Lord. Along with ritual prayers the Lord also receives tributes through various art forms. The special programme designed for such a purpose is 'Naadaneerajanam.' This is a platform through which many nationally renowned musicians and dancers present their music, dance, community singing and other performances in praise of the Lord. A dais entitled 'Naadaneerajanam' is built on which every evening programmes are conducted and telecast live.

Even internationally famous artists happily boast of performing on the platform. They proudly wait for the opportunity for months. Thousands of viewers wait in front of the TVs, leaving all other chores at home to watch these cherished programmes by maestros. This is also one in the series of victories of SVBC. We can understand the impact created by SVBC when we see other channels emulating them, designing similar programmes and telecasting them. Moreover, tens of programmes and ritual prayers done in other temples, reciting of Puranas, reading of epics are streamed by SVBC paving the way for devotees to walk on the righteous path. These programmes fill their heart with spiritual light. Along with programmes and ritual prayers to the Lord T.T. Devasthanam took the responsibilities of other temples. SVBC also telecasts ritual prayers in other temples, special festivals, Yagnams, and interviews of heads of Kanchi, Peethams and clarification on issues of Dharma by experts. Each programme is different and attracted diverse viewers.

Another unique feature of SVBC is designing new programmes according to changing times to suit viewers' taste. It recognizes that it's responsibility is not just to delight viewers but to awaken them. That's the reason it devised new religious programmes to empower devotees with spiritual power during the period of Corona with the goal of universal welfare.

Due to the effect of Corona when the field of media was in financial doldrums, SVBC grew strong financially and got better ratings. It continues to enjoy number 1 position among Bhakti channels.

Recitations : The Ramayana is one of the earliest Indian epics. The Avatar of Lord Rama is most loved by people. Some parts in each volume are miraculous and help the powerful race of Indians live peacefully. From this viewpoint Sundarakanda in the Ramayana, Viratparva in the Bharata, Dashama skanda in the Bhagavata and Purushothama prapti in the Bhagavadgita became famous. There is sufficient material for spiritual practice to overcome dualities, treating sorrow and joys, union and separation as equal and lead life with noble ideals in Sundarakanda.

Following Dharma is the only way for human beings to come out of Corona and such pandemics troubling the entire human race. Lord Hanuma gave this cure to Sita. He is in the place of a guru. He is a very brave being. And so he fought with the rakshasa race, taught a lesson to Ravana who became a slave to selfishness and bodily pleasures and made all measures to kill Ravana ready in Lanka and returned to Rama. Here Sita is the main protagonist. It is her courage which saved her. Even when human beings face ordeals courageously and pray to the Lord sincerely, all sufferings shall abate and all the people live peacefully and comfortably. This is our tradition. Elders suggested that even a chapter of Sundarakanda becomes a guard of protection for mankind. And every chapter takes man to new heights of spiritual awakening. By name, we think Sundarakanda is the story of Lord Hanuma. Since the Lord's magnificence is explained as 'Satyam, Sivam, Sundaram,' in it, the book becomes a vehicle for explaining the nature of Omniscient God.

Sundarakanda Recitation : During the Corona period, SVBC specially took up telecasting the recital of Sundarakanda and endeavoured to ward off insecure feelings among people. By chanting Hanuma's name itself one becomes mentally strong, fearless and brave. Sastras assert that there are many benefits in recalling Lord Hanuma's name. So by arranging the recital of Sundarakanda by pundits, making devotees chant it and analyzing the significance of each hymn by experts for viewers' sake, SVBC created a new trend. It is giving live experience to people.

There was a tremendous response for continued recital of Sundarakanda. With more than ten thousand viewers in You Tube live programme, SVBC TV reached the first position among religious channels. Encouraged by viewers' response to the programme and in order to make the channel financially strong, TTD established a trust. It is hoped that this trust will play a key role in future in improving the quality of SVBC programmes further to inculcate religious and spiritual power among mankind. Recital of the Bhagavad-Gita, the Ramayana and other epics strengthened the morale of people during Covid times and made SVBC reign as the pole star of channels.

The main objective of the Channel is to present Sanatan Dharma, without any commercial intention, to all Hindus attractively and interestingly. It is a testimony to attractiveness of the programmes of SVBC that devotees, rich and poor alike, young ones who are like rising suns and old ones like the setting suns have donated lakhs and crores of rupees to the channel. The amounts that accrued in the trust are astonishing.

Here it is relevant to note and appreciate the initiative and sincere efforts of Sri A.V. Dharma Reddy, I.D.E.S., the Additional Executive officer of TTD.

How blissful and fortunate are the Lord's devotees? What more do they want than watching the festivals directly in their own homes? As every house is turned into a temple, devotees from all over the world shower their grateful thanks on the TTD.

Lamps are of many types: some give light to only those who hold them, some light up the rooms. And street lights show the way to people. But the lamp of the Lord protects all people and all worlds. Main wick in the lamp is SVBC. All the wicks merged with it are alight all the time like lamps in the Lord's Sanctum Sanatorium.

Watch Sri Venkateswara Bhakti Channel. Watch the splendour of the Lord directly. Make your home the temple, make your heart the throne of the Lord and pray to him. The Lord who got disillusioned with Vaikuntam made Venkatadri His home. Our earnest prayers make our hearts His home. One path for that is SVBC channel.





The details of day-wise strategic formation in terms of 'Vyuha' deployed by both the *Pandavas* and *Kauravas* in the *Mahabharatha* war which was fought for 18 days at 'Kurukshetra' is presented in this article for our beloved readers of *Sapthagiri*.

The *Mahabharatha* war which was fought at Kurukshetra for 18 days between the *Pandavas* and *Kauravas* is marked by exciting war strategies in terms of formation and alignment of the troops both proactively and reactively. This is known as 'Vyuha' and is not a static concept. Based on the objective to be achieved, *Vyuha* is designed in such a way as to dynamically re-orient, re-align, re-organize, re-focus itself on the pre-set specific goal accomplishment. This dynamic approach makes it all the more effective in the battlefield. Every day a particular *Vyuha* is put in place after carefully taking into consideration the ground realities at the war place in terms of the relative strength of the army on both sides, the key warrior(s) on the enemy side to be killed or captured on that day, the magnitude of damage to be done to the enemies and so on. The movement of army and their change of positioning is done through blowing of conches, trumpets, horns and beating of various types of drums. Powerful warriors will be positioned in strategic locations within the *Vyuha* so that they are in a position to destroy enemies to a greater extent and inflict maximum possible damage on the opposition camp. Whenever the General in Command wants the movement of the troops, he immediately instructs the *Nagara* Player to play the tune in a particular manner so that the troops make the movement accordingly. The troops have already been trained on what to do when different types of tunes on different instruments are played in the battlefield. By blowing conches differently the General indicates what type of weapon has been currently used by the enemy so as to alert the troop and make them ready with counter moves to dynamically tackle the situation swiftly and safeguard

themselves. The offensive and defensive strategies to be deployed are conveyed through blowing of conches, drums, and so on with varied tunes and rhythms each one referring to a specific course of action to be followed. The Commander-in-Chief allots specific position in the battlefield for a warrior based on whether he is a *Rathi*, *Athirathi* or a *Maharathi* which connotes the martial hierarchical rank of a person in the ascending order. For each one a specific task is assigned for the day towards which he has to operate. There is very little freedom for deviation from complying with the orders of the high command. Each one has to work with full discipline owing total allegiance to the instructions of the superiors in a remarkably well-coordinated and seamless manner.

Military Force used in Mahabharatha War

During the *Mahabharatha* War the *Pandavas* deployed 7 *Akshauhin* (Military composition) consisting of

15,30,900 warriors while the *Kauravas* were backed by 11 *Akshauhinis* comprising 24,05,700 warriors both totaling upto 39,36,600 warriors. There are various types of composition of the military units in terms of *Patti* (10 warriors), *Senamukha* (30 warriors), *Gulma* (90 warriors), *Gana* (270 warriors), *Vahini* (810 warriors), *Prutana* (2,430 warriors), *Chamu* (7,290 warriors), *Anikini* (21,870 warriors) and *Akshauhini* (2,18,700 warriors) in the ascending order. The highest military composition is known as *Akshauhini*. Each *Akshauhini* has 21,870 elephants, 21,870 chariots, 65,610 horses and 1,09,350 infantry soldiers. The ratio maintained as regards each *Akshauhini* Unit is 1 elephant: 1 Chariot: 3 horses : 5 infantry soldiers. Various *Vyuhas* were deployed by both *Pandavas* and *Kauravas* during the intensely fought *Mahabharatha* war.

Vyuhas deployed by Pandavas and Kauravas

In the first day of the war, *Bhishma* on the *Kauravas* side deployed '*Sarvato mukhi Danda Vyuha*' while *Arjuna* on the *Pandavas* side formulated the '*Vajra Vyuha*'. During the second day of the war *Bhishma* put in place '*Garuda Vyuha*' while *Dhrishtadyumna* on the *Pandavas* side formulated the '*Krauncha Vyuha*'. In the third day of the war, *Bhishma* designed '*Garuda Vyuha*' whereas *Arjuna* deployed '*ArdhaChandra Vyuha*'. During the fourth day of the war *Bhishma* implemented '*Mandala Vyuha*' while '*Srimgataka Vyuha*' was



put into place by *Arjuna*. In the fifth day of the war *Bhishma* deployed '*Makara Vyuha*' whereas *Arjuna* used '*Syena Vyuha*'. In the sixth day of the war '*Krauncha Vyuha*' was devised by *Bhishma* while *Arjuna* deployed '*Makara Vyuha*'. In the seventh day of the war '*Mandala Vyuha*' was used by *Bhishma* while '*Vajra Vyuha*' was designed by *Arjuna*. During the eighth day of the war *Bhishma* deployed '*Kurma Vyuha*' while *Arjuna* implemented '*Trisula Vyuha*'. During the ninth day of the war *Bhishma* designed '*Sarvato Bhadra Vyuha*' while *Arjuna* deployed '*Nakshatra Mandala Vyuha*'. On the tenth day of the war '*Asura Vyuha*' was formulated by *Bhishma* while '*Deva Vyuha*' was designed by *Arjuna*. On the eleventh day of the war '*Sakata Vyuha*' was deployed by *Drona* on the *Kauravas* side whereas '*Krauncha Vyuha*' was put in place by *Arjuna*. On the twelfth day of the war '*Garuda Vyuha*' was designed by *Drona* while '*Ardha Chandra Vyuha*' was implemented by *Arjuna*. On the thirteenth day of the war '*Cakra Vyuha*' was deployed by *Drona* while no *Vyuha* was put in place by the *Pandavas*. In the fourteenth day of the war '*Chakrasakata Vyuha*' was designed by *Drona* while '*Khadga Sarpa Vyuha*' was used by *Arjuna*. On the fifteenth day of the war '*Padma Vyuha*' was designed by *Drona* while '*Vajra Vyuha*' was used by *Arjuna*. On the sixteenth day of the war *Karna* on the *Kauravas* side deployed '*Makara Vyuha*' while *Arjuna* implemented '*Ardha chandra Vyuha*'. On the seventeenth and the penultimate day of the war '*Surya Vyuha*' was put in place by *Karna* while *Arjuna* implemented '*Mahisha Vyuha*'. On the final and eighteenth day of the great *Mahabharata* war *Salya* on the *Kauravas* side deployed '*Sarvatobhadra Vyuha*' while *Arjuna* designed '*Krauncha Vyuha*'.

We find that a host of fascinating strategic *Vyuhas* were deployed by both the *Pandavas* and *Kauravas* on a day-to-day basis after closely assessing and monitoring the battlefield realities at *Kurukshetra*.



Tirumala Tirupati Devasthanams

NAMAMI GOVINDA **PANCHAGAVYA FOR A HEALTHY WORLD!**

- Sri Atthi Rangarajan



Panchagavya is an age-old and wholesome solution to many of our modern day's problems. Cow worship is not just an integral part of Hindu religion, every by-product derived from the holy animal is considered to have an impact on human lives. As a mother takes care of every aspect of a child's growth and development, the cow is hence revered as 'Gomatha'.

Panchagavya is a traditional mixture prepared by using five ingredients derived from a cow, such as dung,

urine, milk, curd and ghee. 'Pancha' means five and 'Gavya' means products derived from a cow. The ancient medicinal text of Ayurveda prescribes 'Panchagavya' as an elixir for many ailments and also suggests it as a preventive medicine for many of the ills.

Cow based programmes in T.T.D.

The Tirumala Tirupati Devasthanams (TTD) is offering some of the best derived cow-based products to the public. This giant leap is seen as an extension to the series of cow-based programmes launched in the recent past such as 'Go Adharitha Vyavasayam', 'Gudiko Gomatha', 'Govinduniki Go Adharita Naivedyam', 'Go Puja' in all temples, 'Navaneetha Seva' and construction of 'Go Mandiram' at Alipiri. The launch of Panchagavya products is also seen as a logical step towards optimal utilisation of the resources such as cow dung, urine and milk procured from its Gosamrakshanasala.

Though there are several complex medicinal products derived from 'Panchagavya', the TTD is focusing on making simple, but effective products out of its cattle shed. The



advent of Covid-19 has also created a demand for natural and chemical-free products, which will be most commonly produced from dung and urine.

A huge manufacturing unit has come up at the DPW Store complex near Alipiri where the TTD is producing herbal soap, tooth powder, hand wash liquid, nasal drops, Agarbathi, 'Go Arka' (refined cow urine), face pack, Dhoop cones, Dhoop cups, Dhoop powder, 'Vibhuthi' and cow dung cakes for performing Homam. Mosquito coils and other products will also be rolled out soon after testing their efficacy.

Every product contains cow dung, urine or ghee, which is introduced in the production stage. The products is named as 'Namami Govinda', (were made available to devotees at affordable prices) indicating to the public that the products are dedicated to Lord 'Govinda'. The name also has the word 'Go', whereby the cow gets due credit as the bestower of the raw material. The TTD's Sri Venkateswara Gosamrakshanasala housing hundreds of native cows provides the required ingredients, while Srinivasa Ayurvedic Pharmacy, another wing of the TTD, provides the Ayurvedic formulations for the end product. Aashirwad Ayurveda, a Coimbatore based company, provides the technical support, in view of its experience in large scale production of Ayurvedic products.

Every item in the product line is named after the Earth, giving the philosophical note that everything belongs to the Earth and we owe everything to Mother Nature. The Dhoop Churnam is named as 'Avni', Agarbatti as 'Dharani', Sambrani cups as 'Dhaatri', Dhoop sticks as 'Vaishnavi', Dhoop cones as 'Varahi', Vibhooti powder as 'Prithvi',



herbal tooth powder as 'Dhanshika', herbal face powder as 'Hiranmayi', herbal soap as 'Mahi', herbal shampoo as 'Kashyapi', nasal drops as 'Urvi', Go Arka' as 'Nandini', pain balm as 'Rheumassap', medicated nasal drops as 'Nimba Nasyam', powder for oral gargle as 'Swasthya Gandusha', tablets as 'Amrutha' and fumigation powder as 'Rakshogna Dhoopam'. The soap 'Mahi' is available in six variants, which are derived by infusing the essential oil representing the flavour into the soap mixture containing dolomite and wax.

As smoke in the form of 'Dhoopam' assumes a lot of significance in Hindu rituals, the Dhoop material will be made available in the form of bars, cones and powder to be used for the suitable occasions. The Covid-19 pandemic has also proved that using smoke as a fumigating material can get rid of viruses by keeping the atmosphere clean. Compressed cow dung is made in the form of a cake or log, to be introduced into 'Homagundam' and other forms of rituals.

Deriving 'Vibhooti' in its purest form is a long process, which the TTD management is painstakingly adopting at this plant in order to offer a reliable solution to the users. Burning cow dung gives ash, which is sold as a cheaper version of 'Vibhooti' in the open market. But the same is done here in an elaborate process. The traditional practice is to burn cow dung in a 'Homa gundam' for five

Tirumala Tirupati Devasthanams, Tirupati
PRICE LIST OF PANCHAGAVYA PRODUCTS



times, each time in a Gundam resembling the five elements namely, sky, air, water, fire and earth. The 'Homa gundams' are built with specially made bricks, cement and clay that can withstand a temperature of upto 300 degrees Celsius.

First, the dung is dehydrated under the sun in a solar chamber. Every time, 100 kg of dehydrated dung is burnt along with paddy husk, camphor, cow ghee (Ghritham) and 'Dhruba' (Garika grass) in the first Gundam, which is reduced to 20 kg of ash. It is then introduced into the next Gundam and the process is repeated till the fifth Gundam offers a pure white 'Vibhuti'. The heavy material becomes light every time, which is symbolically represented when being shifted from the 'Homa Gundams' representing the Earth (heavy) to Air (light).

SI. No.	Name of the Product	Weight / Volume	Sale Price
1.	Avani - Dhoop Choornam	50 gms	70/-
		100 gms	115/-
2.	Dharani - Dhoop Agarbatti	12 sticks	60/-
		24 sticks	110/-
3.	Dhaatri - Dhoop Cups	6 cups	70/-
		12 cups	110/-
4.	Vaishnavi - Dhoop Sticks	20 sticks	30/-
5.	Varahi - Dhoop Cones	12 cones	30/-
		24 cones	50/-
6.	Prithvi - Vibhuti	10 gms	30/-
		30 gms	40/-
		50 gms	60/-
		100 gms	100/-
7.	Dhanshika - Tooth Powder	50 gms	40/-
		100 gms	60/-
8.	Hiranmayi - Face Pack	50 gms	110/-
		100 gms	200/-
9.	Mahi - Soap	25 gms	40/-
		75 gms	80/-
		100 gms	110/-
10.	Kashyapi - Shampoo	5 ml	10/-
		100 ml	210/-
11.	Urvi - Nasal Drops	10 ml	100/-
12.	Nandini - Go Ark	200 ml	50/-
		500 ml	110/-
		1 ltr.	200/-
13.	Bhumi - Floor Cleaner	1 ltr.	250/-
		5 ltr.	1050/-
14.	Ksama - Cow Dung Cakes	10 nos.	140/-
		12 nos.	170/-
15.	Bhuvati - Cow Dung Logs	06 nos.	90/-
		12 nos.	180/-

Executive Officer, T.T.D., Tirupati

The TTD's effort is not only hailed as a pioneering initiative towards making available such cow-based products to the public, but also in reviving the ancient Ayurvedic practices and restore people's confidence in the time-tested medicinal system. In the larger sense, the activity is seen as making the world a healthy place to live in.



Generally every month in our Hindu calendar is specified to a certain vow or worship. In that way Phalguna masa is specified to the worship of Lord Maha Vishnu. Phalguna masa is the last month of a year according to the Telugu calendar. As full moon day occurs either in Purva Phalguni or in Uttara Phalguni during this month, it is being called 'Phalguna masa'.

There are two important vows, dedicated to Lord Vishnu in Phalguna masa. One is Ekadasi vratham and another is Payovratam.

Ekadasivratam : Usually Ekadasi tithi (11th day) in every fortnight of every month is considered very auspicious for worshipping Lord Maha Vishnu. Overall there are 24 Ekadasis in a year and additionally two when adhika masa occurs. Each of these Ekadasis has a specific name and has its own significance. The suklapaksha (bright fortnight) Ekadasi of Phalguna masa is called Amlaka Ekadasi and Krishnapaksha (dark fortnight) Ekadasi of Phalguna masa is called Vijaya Ekadasi.

Usually, the followers of Ekadasi vratham do fast on Ekadasi tithi and do parana on Dwadasi tithi. Parana means breaking the fast. The Sanskrit word for fast is 'upavasa'. Upa means near and vasa means to stay. The complete meaning of upavasa is to sit or stay near God. Spiritually Ekadasi symbolizes the eleven organs in our body. They are five jnanendriyas (sense organs) and five karmendriyas (action organs) and mind. The followers of Ekadasi vratham should spend the whole day in Hari namasmarana by keeping these 11 organs



in control and by consuming very little permitted food (milk and fruits). This is the real meaning of upavasa. On the next day (on Dwadasi tithi) after sunrise they perform shodasopachara pooja to Lord Maha Vishnu and read vratakatha of the specific month. Then they take ordinary food after taking three spoons of tulasi (basil) water. With this the vratham will conclude for that month. This Ekadasi vratham can be continued as long as possible.

Payovratam : This vow is observed by married couple for progeny. It is also like Ekadasi vratham but it is observed for 12 days which starts on Phalguna Sukla Padyami and ends on Phalguna Sukla Dwadasi. During these days Lord Vishnu is worshipped alongwith Goddess Lakshmi Devi and offered Goksheerannam as naivedyam. On the last day homam (a sacred fire) is conducted at home by the priest. Donations like cow, clothes and money are also given to the brahmins.

In Sanskrit, payas means milk. Payovratam means subsisting on mere milk. i.e the observers of this vow take milk only as food during these days. According to Bhagavata purana this vow is observed by maa Adithi (the mother of gods) to propitiate Lord Vishnu. As a result of this vow she got Vamana (the fifth incarnation of Vishnu) as her son.

Holi : One of the festivals that is being celebrated with pompous excitement is Holi, the festival of colors. It is celebrated every year on Phalguna pournami.

In addition to these some other vows are performed during Phalguna masa. They are 1. Phalguna sukla triteeyya Madhooaka triteeyya vratham (dedicated to goddess Parvati). 2. Phalguna sukla chaviti Putra Ganapati vratham. 3. Phalguna sukla ashtami (if it comes on Wednesday)-Bhudashtami vratham (dedicated to planet Mercury). 4. Phalguna sukla navami-Ananda Navami vratham (dedicated to goddess Saraswati).

With this Phalguna masa will move away, leaving peace and happiness for us. Next a new year begins with the spring season.

RITUALS AT TIRUMALA AND IN OTHER T.T.D. IN AND AROUND TEMPLES

Float Festival :

It is one of the important annual festivals / rituals celebrated on a grandscale at Tirumala. This five day festival begins with Phalguna Sukla Ekadasi and concludes on Phalguna Pournami. On every festive evening around 6. Pm the processional deities will be taken around the four mada streets in a grand procession before reaching Swami Pushkarani (temple tank). Then the deities are mounted on a colorfully illuminated float in the Swami Pushkarini.

For the first day Lord Rama, Sita, Lakshmana and Hanuma are mounted on the float and the float moves around the tank three times.

For the second day Lord Krishna alongwith his consort Rukmini is mounted on the float. For this day also the float moves around the tank three times.

For all the remaining days Lord Malayappa alongwith his consorts Sridevi and Bhudevi is mounted on the float and the float moves around the tank five or seven times. At present due to Corona pandemic all the rituals are performed in ekantham.

ThumburaTirtha Mukkoti :

ThumburuTirtham is one of the holy tirthams in Tirumala. It is located approx. at a distance of 16 kms from the main temple. Every year on Phalguna Pournami this tirthamukkoti is organized. It is said that all our sufferings and sins go away if we take bath under water-falls here on this day.

Sun rays:

It is performed every year for three days in the temple of Lord Veda Narayana swami located at Nagalapuram near Tirupati in Chittoor district, A.P. The unique feature of this festival is the falling of the sun's rays on the presiding deity of Veda Narayana Swami situated inside the sanctum sanctorum. As it occurs never again in other days of the year, it is considered as astronomical marvel.

Tarigonda Lakshmi Narasimha Swamivari Brahmotsavams :

Tarigonda is a village in chittoor district of Andhra Pradesh. The deity of this village is Sri Lakshmi Narasimha swami. The Brahmotsavams of Tarigonda Lakshmi Narasimha swami will be performed in the month of Phalguna for nine days.



ANNAMAYYA'S VIGNETTES OF WISDOM - 8

- Prof. M. Rajagopalachary

**Sankeertana:**

kaDu aDuchu coranEla kALLu gaDuganEla
 kaDalEni janmasAgara mldanEla
 duritambulanelladoDavu mamakArambu
 lariDi mamatalaku doDavaDiyAsalu
 Gurutayina yAsalaku gOrikalu jlvanamu
 Paraga ninniTiki lampaTame kAraNamu
 TudalEni lampaTamu duhkhahEtuvu duhkhha
 muduTayina tApamuna kunDaga jOTu
 Padilamagu tApambu prANasankaTamu II
 Madamu pempunaku danamanasu kAraNamu
 Velayu danamanasunaku vEnkaTEshuDu garta
 Balisi yAtanidalacupaniki dAgarta
 Talakonna talapulivi daivamAnushamugA
 Dalaci yAtmEshvaruni dalapanga valadA.

Glossary

aducu = adusu, burada; mire, mud, clay, slush;
 coru = pravEShincu, coccu; to enter; kaDalEni = antulEni; endless; duritamu = pApamu; a crime, sin; toDavu = AbharaNamu; a jewel; ornament; mamakAramu = prEma, ahankAramu; egoism, self-regard; aridi = apurUpamu, ashakyamu; rare; seldom; mamata = abhimAnamu; interest or affection entertained for objects; adiyAsa = vaTTiyAsha, tlrani kOrika; empty fancy or hope; vain desire; guruterugu = gurtupaTTu; to recognize; jlvanamu = bratuku; life, existence, livelihood; paraga = oppugA; agreeably, duly; lampaTamu = atyAsakti; pain, trouble; weariness; tudilEi = antulEni; endless; uduTu = uddhati; bigness; vigour; weight; tApamu = santApamu, bAdha; burning; heat; corroding care or trouble; padilamagu = sthairyamugA; steadily, carefully, cautiously; prANa sankaTamu = apAyamu; mortal peril; madamu = kovvu, garvamu; fat, pride,



arrogance; velayu = prakAShincu, oppu; to shine; karta = cEyuvADu; doer, maker; author; balisina = fat, stout; mAnuShamugA = maryAda; human, humane, kind;

Translation : Why Enter Slush?

Why enter slush and clean the feet?
 Why strive to swim the endless sea of births?

Egoism is the crest of all sins;
 Vain hopes the ornaments of rare attachment;
 Desires the life-breath of all known hopes;
 Corroding care the root-cause of all these.

Endless nuisance is the cause of grief;
 Surging grief makes way for corroding care;
 Steady anxiety a mortal peril;
 Mind the cause of fostering arrogance.

Lord Venkatesha is the author of this mind;
 Mind the author of His strong contemplation;
 Taking these thoughts as God-given,
 Why don't you think of the indwelling soul?

Message : Annamayya probes here the cause of human misery and grief. He finds Lord Venkatesvara as the ultimate refuge. Man tries to swim against the endless sea of births and death in vain. Annamayya compares this to entering slush and washing the feet. He questions why we should enter the slush first and then try to clean the soiled feet. He suggests that it is better to prevent the turmoil of existence by seeking the refuge of the Lord. Egoism leads to all sorts of sins. Vain desires lead one to attachments. Desires engender hopes. Pain is the root-cause of all these. Endless nuisance results in grief. Surging grief leads to corroding care. Steady anxiety is a mortal peril. Mind is the cause of fostering arrogance. Annamayya blames it on Lord Venkatesvara as He is the author of this mind. Mind is the author of God's contemplation. Thus all the thoughts, good or bad, are God-given. Hence, Annamayya exhorts men to think of the indwelling soul, the Almighty.



Temples are representatives of our culture and traditions. Festivals are an important part of our culture. They are some special occasions, bringing people together to commemorate rituals. One can experience the heavenly enjoyment and feeling of fulfilment once we have the grand sight of the ritual. When festivals are celebrated in temples, they are extra special as they are believed to bring protection and happiness to people. Tremendous importance is attached to this 'Sri Lakshmi Jayanti' ritual which is performed in Sri Govindarajaswami temple, Tirupati.

Sri Mahalakshmi or Pundareeka Ammavaru temple is located at Sri Govindarajaswami Temple Complex in Tirupati. Sri Lakshmi Jayanti utsavam will be performed to Sri Pundareeka Ammavaru on Uttara phalguni, the birth star of Sri Mahalakshmi will be celebrated for seven days from 12-03-2022 to 18-03-2022.

Ritual Sequence : Every day in the evening Sri Pundareeka Ammavaru will be decked with resplendent ornaments, flowers and will be taken for unjal seva in front of Her temple. There will be Prabandha Ghosti in the evening and asthanam after Her arrival inside the temple.

On 18.02.2022 (the last day) the star being the Uttara Phalguni, there will be Snapana Thirumanjanam and afterwards asthanam will be conducted. In the evening of this day, once in a year Lord Govindarajaswamivaru comes to Her place to greet Her on Her birth star day. There will be unjal seva for both of them facing each other at a distance of 10 mts. The Kalyanam or marriage of Sri Mahalakshmi with exchange of garlands will be a feast to the eyes to the devotees who throng in large numbers to the temple. Another important and interesting event will be the closing of entrance doors by Mahalakshmi when the Lord is about to be taken into Her temple. He will come with high speed but the doors will be closed. This will be done for three times and finally She allows Him to enter after He expresses 'Sorry' for His mistakes.

Afterwards both Sri Mahalakshmi and Sri Govindaraja Swami will be seated on one throne (Simhasanam) and the ritual ends with Asthanam and distribution of Prasadams to all those present there. Many Local people come purposely to see the Kalyanam and the 'Mock show of anger' by Sri Pundareeka Ammavaru towards Her husband and they re-union for the sake of 'their children' the devotees.

SRI LAKSHMI JAYANTI

in Tirupati

Sri Govindarajaswami Temple

- Sri T.K. Krishnaswami Thathacharya





ALVARs ON LORD VENKATESWARA - 11

TIRUPPAN ALVAR: The Image of Divine Humility

- Smt. Prema Nandakumar

Tiruppan Alvar (circa 7th century A.D) was a foundling brought up by a couple of Panar community considered as Dalits. They lived in Uraiyyur near Srirangam. Ancient Tamil literature (3rd century B.C to 3rd century A.D.) tells us that in ancient times, the community was in charge of war drums when leading armies into battle. Though the community fell upon evil times, the Panars became famous for their mastery of music. Tiruppan who grew up in this atmosphere was schooled in humility and found joy in singing about the Divine. Although as an 'outcaste' he could not enter the huge temple complex of Ranganatha in Srirangam, he was content to sit on the banks of Cauvery as it flowed past Uraiyyur, play his lute and sing. Indeed he became a part of the circumambient nature, and the beauty of nature and the ardour of the devotee fused in him, and he became the voice of devotional poesy.

The one event in his life recorded by tradition is closely aligned with Sri Ranganatha.

One day, the priest Lokasaranga Muni had gone to Cauvery river as usual to fetch water for Ranganatha's tirumanjanam. On his path, he found Tiruppan singing. The priest's request to Tiruppan to give way to him did not reach the singer who was communing with the Lord in the ocean of music. The Muni was patient but the young assistants were incensed by what they took to be Tiruppan's insolence. They turned to violence and one of the stones hit him and drew blood. Awakened from his self-absorption, Tiruppan realized what had happened, bowed in humility seeking forgiveness and withdrew.

That night Lokasaranga Muni had a dream. The Lord came to him with a bleeding wound and commanded the Muni to bring Tiruppan to the sanctum. A Dalit to enter the garbagriha? Tiruppan himself, when he learnt of the dream-vision, felt it would be a sacrilege. But the Muni was clear about dream, and lifting up Tiruppan on his shoulders he went to the sanctum. Tradition avers that the

devotee was deeply moved by his first sight of Lord Ranganatha's auspicious form. He began to sing describing the limbs of the Lord, and at the climactic moment of 'mystical tremendum' he resolved that, having seen Him, he would not see anything else. The same moment the devotee merged with the deity.

The ten verses of 'Amalan Adhippiran' certainly corroborate this traditional story. For, during the last thousand years and more, the recitation of the poem has been considered an instrument of purification. It is believed that if one commits a mistake unintentionally, a recitation of the decad will cleanse one of the sin with immediate effect.

Two verses in the decad mention the Lord of Venkata Hill. Lokasaranga Muni is bringing Tiruppan to the sanctum as that was the Lord's desire. Once he neared the sanctum from the left as is the custom, the first glimpse that Tiruppan had of the Lord were the Lord's twin feet. The gentle Alvar was so taken by the glorious guardian feet and unconscious of himself, intense devotion flooded the area as the descent of Ganga when the singer began:

"Pure Home of origins,
Puissant Lord of the Immortals,
Dweller in garden-hill Venkata,
Holy, stainless, righteous
Lord of high-walled Srirangam!
I am but a slave of Thy devotees,
Yet have Thy twin lotus feet
Enraptured my eager eyes." (verse 1)

Now the devotee's eyes move under magnetic compulsion from the feet leftwards, till we sight the crowned visage of the Lord, serene on his bed of Adi Sesha. Recite the decad a million times, still it remains fresh as a new lotus welcoming the morning sun. For, there is an imbedded power and emerging glory in the verses of Tiruppan. More than twelve centuries after, the words are understood with electrical ease even by the unlettered. Touched

by the incantatory magic of the Tamil verses, the great Vaishnava acharya, Vedanta Desika, has translated this work as Bhagavat-Dhyana-Sopana.

Having saluted the beatific feet of the Lord, the Alvar's eyes are captivated by the russet robe of the Lord who measured the worlds and also destroyed rakshasas when he incarnated as Rama. Now, Tiruppan's eyes turn a little more leftwards and watching the folds of the red garment, his eyes fall upon the lotus-navel from where the creator Brahma incarnated. It is a lovely verse that connects the living nature around us, the creator and other gods beyond our immediate experience and the manner in which the sheer perfection of the navel captivates Tiruppan:

"Coming to the high-rise Venkata Hill
Where monkeys gambol up and down,
To stand majestically as the gods
Come to worship the Lord of Arangam
Whose vestment glows like the evening sun,
And the lotus-navel that created the Creator;
That charming navel has imprisoned
My heart and my entire life." (verse 3)

And so we get a close darsana of the Lord: His waist-band, the divine chest where resides Lakshmi, the neck that assures us the life divine; the finely etched lips; and the dark, large eyes that spread the love divine all over us.

It is interesting to note that while all the ten verses of Tiruppan are dear to the devotee, the first and third that refer to Lord Venkateswara come readily to his mind when taking up this priceless gem of bhakti poesy. Having given us this picture of the Lord, in eight verses, Tiruppan concludes his classic with two verses on the Supreme as the little Krishna lying on the banyan leaf, a sight that overwhelms us with love divine through all our lifetime.

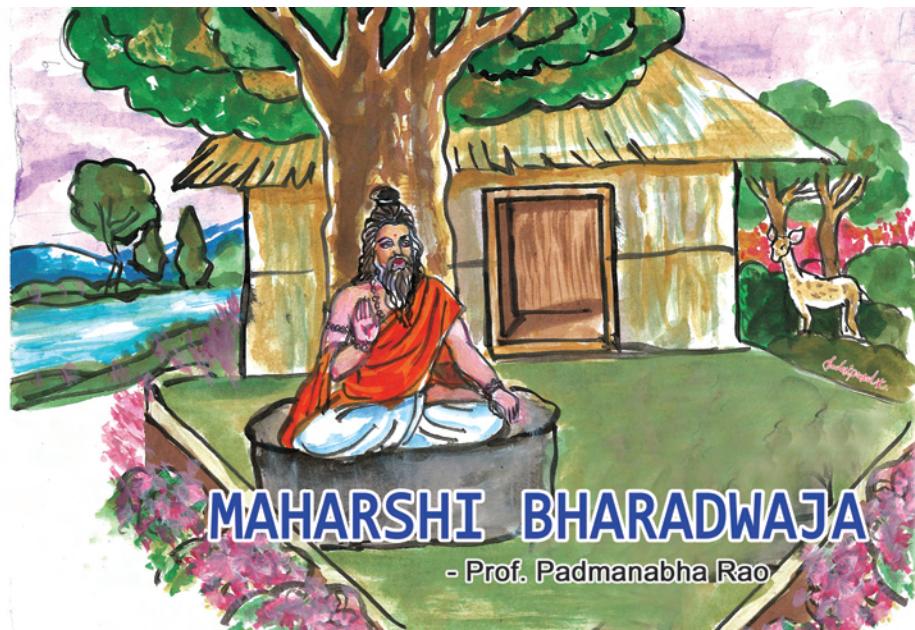
(Message: Let us make a commitment to recite these ten verses daily so that our thoughts will always be pure as that of Tiruppan Alvar)



Sage Bharadwaja is one among seven Rishis mentioned in the Rigveda and even in the Shatapatha Brahmana. The name of Maharshi Bharadwaja appears even later in epics – the Ramayana and Mahabharata. Some Puranas refer to him as Atri-Putra, son of Sage Atri, another great sage.

Sage Bharadwaja is a well-known seer, a Rishi since early Vedic times. His name has two words which denote, *bharad Dvija* - a twice born, as a child borne by one, adopted by another. He is known to have born to Brihaspati and Mamata who was already married to another Rishi, Uchathya, elder brother of Brihaspati, teacher of Devas.

Several Veda Suktas are 'visualised' by him as Mantra Drasta, a seer. Angirasa, Brihaspati, and Bharadwaja are treated as brothers. The Gotra of Bharadwaja and his lineage are very common in our country, while Angirasa and Brihaspati



are rare to find as Gotra pravartakas. This shows Bharadwaja's popularity in ancient India.

Sage Bharadwaja's attachment towards Lord Rama

We have the episode of Bharadwaja's care and devotion to Sri Rama, when he reached his Ashram with Sita and Lakshmana during his Vanavasa in the Ramayana. He was a great Rishi of his times and even later, by virtue of his love for forest, creatures, and guests. In the epic *Ramayana*, Rama, Sita and Lakshmana meet Bharadwaja at his hermitage at the start of their fourteen-year exile. The sage asks them to stay with him through the exile, but they insist on going deeper into the forest to Chitrakuta which is three kosas away from his ashram. Bharadwaja gives them directions. Even later, Bharatha along with Sumantha were received at Ashram by Bharadwaja while Bharath went into the forest in search of Lord Ram for a re-union and to bring Lord Rama, Sita and Lakshmana back to Ayodhya.

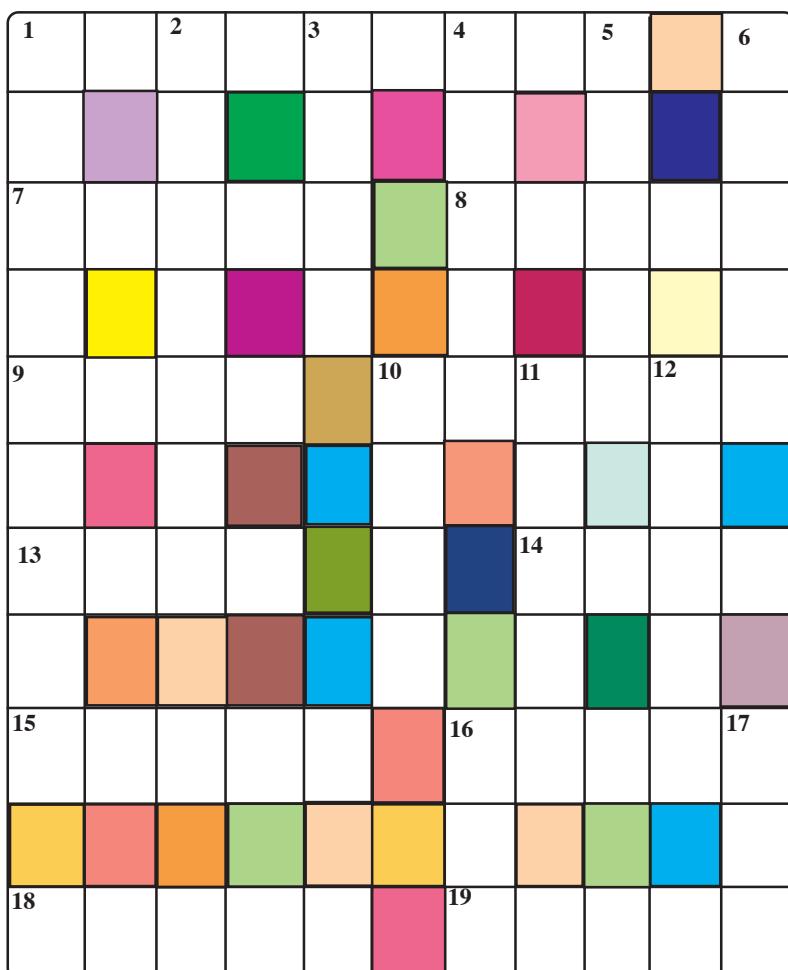
The great Mahabharata warrior-teacher Drona is son of Bharadwaja and Ghritachi, an Apsara. Since the child is supposed to have taken birth in a leaf cup he is called Drona which means a leaf cup in Sanskrit, and he was continued to be called by this name. Sage Bharadwaja and several in his family are connected to both common

folk and many royal families of those times. He was a noted expert in Medical Science, according to Charaka Samhita. It is mentioned here that Bharadwaja mastered the science from Indra, the head of gods. On learning the plight of poor and sick, Bharadwaja does tapas to please Indra, who bestowed him with both method and specific knowledge of Kaya Chikitsa, treating the sick for better health to carry out daily chores and to advance in spiritual journey and accomplishment as well.

Moreover, as an iterating Initiator *pravartaka* of Bharadwaja lineage, he is remembered along with other two - Angirasa and Brihaspati. Sanskrit Grammarian Panini mentions his name in his work Astadhyayi. Bhardawaja, as a great master of Veda, has been a role model for Atithya, treating guests who arrive at his Ashram, to the of best one's capacity, as a mark of social and cordial community life.



PUZZLE



Presented by
Sri T.S. Jagan Mohan

01. Father of Vasudeva (9)
02. Wife of Devathidhi (7)
03. Lord Siva (4) (Jumbled)
04. Yama (5)
05. Away from (5) (Jumbled)
06. Arjuna (5)
10. Goddess Lakshmi (4)
11. Daughter of Daksha (5)
12. Son of Silada (5)
16. Beam of Light (3)
17. Order (Jumbled) (3)

CLUES FOR PUZZLE

01. Father of Brama (9)
07. Wife of Vasishta (5)
08. Speak (5)
09. Cry of Unhappiness (4)
10. Goddess Parvathi (6)
13. Unusual (4) (from right to left)
14. Manda (4)
15. Lord Vishnu (5)
16. Fast (5)
18. Daughter of Anaranya (5)
19. Son of Nahusha (5)

‘Naivedyam’ means - food offered to a deity (before it is consumed by the devotee as prasadam) as part of worship at temples and homes. Shodasha Upachara (16 steps service) is a ritual in any pooja. It has many steps like Dhyanam (prayer), Avahanam (invocation), and Naivedyam which is the 14th step. It is specially prepared food for Lord.

Lord Krishna in the Bhagavad Gita has clearly brought out the aspect of the pure devotion that is necessary while offering naivedyam and it can be anything regardless of its value - a leaf, flower or even water.

*“Patram Pushpam Phalam Toyam
Yo Me Bhaktya Prayacchati
Tadaham Bhaktyupahritam
asnami Prayatatmanah”*

(B.G. Chapter 9, Sloka 26)

While preparing the prasadam, we should prepare with focussed attention and if slokas of God are recited, the food will get lot of Satvikaguna since our mind does not get diverted to mundane things. Offering of naivedyam is not just the food or items we offer to the Lord--it is the symbolic representation that *we need to offer everything to the Lord (Nothing*



NAIVEDYAM

- Dr. Murali Santhanam

is ours – Lord is the owner of everything on this Earth). This is our way of saying “thank you”, to the Lord who gives us our daily food.

Lord Ranganatha at Srirangam : General items like are offered as Naivedyam during various times of the day. Speciality is in the midday lunch when he is offered 18 padis (padi is used for measuring grains) of cooked rice, Rasam, Kariamudhu, Thirukannaamudu (payasam) and Adhirasam. At night, the Lord is offered Akkaaravadisal, kariamudhu and Sattiaravanai (a type of sweet pongal). Roti and butter are offered

Naivedyam to Lord Venkateswara at Tirumala: Naivedyam to Lord Venkateswara in Tirumala is offered as per Vaikhanasa Agama tradition. The three major offerings are Bala Bhogam, Raja Bhogam and Shayana Bhogam. Along with these three regular offerings, there are other Naivedyams made for special occasions too. The Lord is offered during Suprabhata Seva with warm milk and fresh butter (navaneetam), for Divine Breakfast - Ghee Pongal; Tamarind rice, Curd rice, Jaggery rice and other varieties of food for lunch and dinner. In addition, the Lord is served with four other kinds of snacks or Panyaramulu (savoury) every day. They include Laddu, Vada, Appam and Dosa.



as a mark of Lord's acceptance of love displayed by Thulukka Nachchiyar, a Mughal princess, who came to Srirangam all the way from Delhi and settled down in His shrine.

Speciality of Naivedya Prasadam at Oppiliappan Temple:

Temple: This is the only temple among Sri Vaishnava Divya Desams where the offerings to the Lord are done without using salt due to a legend from Brahmanda Purana. This again reiterates that Lord sees the devotion in the bhaktas.

Pongal means boiling or overflowing. The boiling of milk and the subsequent overflowing of the same refers to the overflow of the delight or Ananda for a person or the family.

It also represents the process through which a person attains yoga-siddhi. Through the process of yoga, the heat which is generated raises both the prana and apana together. At that point of time yogi experiences the amrutha (nectar) which flows down from the Chandramandala.

Adi Shankaracharya's Yogataravali says : Every rice particle is a soul. The Taittriya Upanishad Says 'Annat Purushah' meaning, the rice particle which we consume becomes the seed from which a child is born. When various souls in unison (Rice Particles) come in contact with Lord (Milk) through the process of tapas (Boiling of rice in milk), the rice swells out of delight. The Ghee which is mixed to prepare the sweet pongal overflows which depicts the seshatvam or servitude to the Lord. This single-minded servitude is Bhogyam or very pleasing to the Lord.

Andal had made a vow to ThirumAlirun sholai Kallazhagar that she would offer Him 100 pots of Akkaaraadisal if she is married to Lord Ranganatha of Srirangam. Sri Ramanuja felt that Andal could not have performed this vow as she merged with

Lord Ranganatha when she went to Srirangam. Hence he went to ThirumAlirun sholai and fulfilled Andal's verbal commitment. This is an example to show Seshatvam of Andal and Sri Ramanuja. *From then on, Sweet Pongal is being prepared as naivedyam on the 27th Day of Margazhi month when we recite the Tiruppavai pasuram 'Koodarai Vellum Seer Govinda'.*

Sankranti or Pongal being the harvest season, the farmers offer their first harvest to the Lord (who is visible to all of us as the Surya mandala madhyavarti or positioned in the orb of the Sun) as a mark of gratitude for the agricultural abundance they have received.

Naivedyam Offering

The offering is done to the Sun god as He represents the universal light around which the earth revolves. Sun blesses us with health (rids us of heart and sun disease as said in the Rigveda and the 1stprashna of the Taittiriyaaranyaka), knowledge (as bestowed to Yajnavalkya), food (as bestowed to Yudhisthira) and wealth (Syamantakamani to Satrajit).

On the main Pongal day we pay our gratitude to the Sun God, to the five elements of nature (Pancha Bhutas) – earth, water, fire, air and space – by offering the Pongal to the Sun God in the open space. We also express gratitude to Lord Varuna (for providing right amount of water in the form of rains from Aadi month up to harvest in Margali), to farmers, to the Cattle and friends and relatives.

Celebration of Pongal festival should remind us of our dependence on the people around and the nature. It is our duty to be grateful to the nature and every other soul on this earth. We should do good to others – at least never harm others – and not pollute the mother Nature in any form.



TIRUMALA TIRUPATI DEVASTHANAMS

FLOAT FESTIVAL IN TIRUMALA
FROM 13-03-2022 TO 17-03-2022

TIRUMALA TIRUPATI DEVASTHANAMS



A view of Vaikuntha Ekadasi performed grandly in Tirumala on 13-01-2022.

**On this occasion, Sri Malayappaswami with His Consorts decked in
Golden Chariot strolled in the Mada streets.**



TIRUMALA TIRUPATI DEVASTHANAMS



The Panchagavya products manufacturing Centre with the name "Namami Govinda" was inaugurated in Tirupati on 27.01.2022 by the T.T.D. Chairman, Sri Y.V. Subba Reddy. On this occasion, T.T.D. Executive Officer, Dr. K. S. Jawahar Reddy, I.A.S., T.T.D. Addl. Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S., CV & SO, Tirupati M.P., Tirupati M.L.A. and other higher officials participated.



TIRUMALA TIRUPATI DEVASTHANAMS



Sri Sri Sri Sankara Vijayendra Saraswathi Swamiji of Kanchi Kamakoti Peetham visited T.T.D., Tirupati, Sri S.V. Music & Dance College and gave message to the students on 05.01.2022. On this occasion, T.T.D., Tirupati, Joint Executive Officer Smt. Sada Bhargavi, I.A.S. and other higher officials participated.

The seven-day 'Nava Kundathmaka Sri Yagam' was performed on a grand religious note in Sri Padmavathi Ammavari Temple, Tiruchanur from 21-01-2022 to 27-01-2022.



The T.T.D. Executive Officer giving his valuable speech on the achievements of T.T.D.



The 73rd Republic Day was celebrated on 26.01.2022 in T.T.D. Administrative Building grounds in Tirupati. On this occasion, T.T.D. Executive Officer Dr K.S. Jawahar Reddy, I.A.S., hoisted the National flag. In this connection Addl. Executive Officer, Sri A.V. Dharma Reddy, I.D.E.S. Tirupati Joint Executive Officer, Sri V. Veerabrahmam, I.A.S., CV&SO Sri Gopinath Jetti, I.P.S. and other higher officials participated. E.O. along with CV & SO participated in the Parade.



- Sri Ramesh D. Kandadai

Srirangam is an island with Kaveri River on the south and the Kollidam distributary on the north. The Kaveri River divides into two west of the island and combines east of the island. The temple is in the midst of the island and the newly built Raja Gopuram can be seen from miles away as one approaches. The Lord is 'Ranganatha' resting on Adi sesha; Mother Goddess is 'Ranganayaki Thayar'. The vimana is Pranavakruthi Vimana with 'Chandra Pushkarani' as the temple pond.

Sthalapuramam : Maharishi Valmiki in his Adi kavya, Ramayana, clearly states in the 128thsarga in Yudhdha kanda that Lord Rama gifted the titular deity of the Ikshvaku clan (earlier said to be worshipped by Lord Brahma in Satyaloka) to King Vibheeshana. This very same

idol was received by King Ikshvaku (ancestor of Rama) from Brahma on his own request after severe tapas. The King of Lanka carried the idol south from Ayodhya and paused to rest on Kaveri River Island and set the idol down. Liking the locale, the Lord decided to stay there and told the Lankan king that he will face south towards Lanka. Thus, came into existence the temple and later the town of Srirangam.

This idol in the temple is associated with Rama Avatar of Vishnu and there are references to this idol in Silapadikaram which is 2000 or more years old.

Special features : It is said that Goddess Lakshmi comes to the temple daily to worship. Vibheeshana also visits regularly to worship the Lord. Kamba Ramayana was launched first in



the four pillared mandapam near the Ranganayaki Thayar's shrine. Alavandar spent many years of his life in Srirangam and was instrumental in bringing Ramanuja to live in Srirangam. Ramanuja resided in Srirangam for a major part of his life and completely systematized the procedure of temple management and worship here. It still bears his stamp today. Part of his codification of temple rituals led to the preservation of Divya Prabhandams. He wrote the three Gadyams here in Srirangam and sang them in the presence of the Divine couple. Some say that the Lord and His Consort were in open conversation with Ramanuja during the recital of the Gadya Traya. There is a legend that his sareera is still preserved in the vasantha mandapam where it was laid to rest after Ramanuja ascended to Srivaikuntam at the end of his mortal existence. The Arayar seva where the hymns (pasurams) are set to music and dance is a very famous feature of this temple and can be witnessed even today.

The Paduka sahasram was compiled by Vedanta Desika in Srirangam in one night. If one goes for a walk around the many concentric streets, it is easy to spot the residences of these Acharyas or preceptors even today. Among the kings and dynasties who supported this temple with gifts of buildings, jewelry and money are the kings of Chola, Pandya, Vijayanagar, Hoysala,

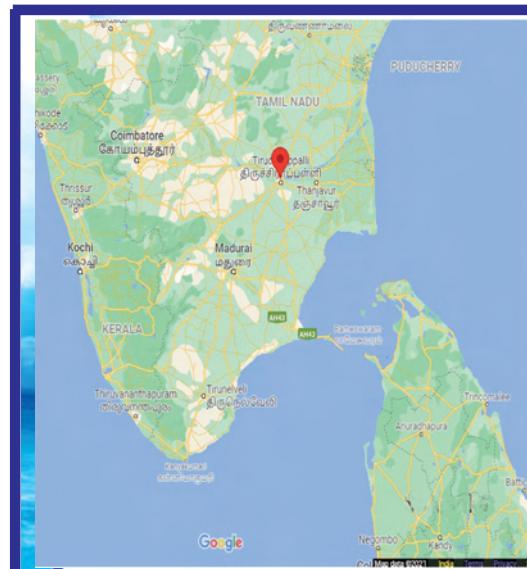
Ganga and the Nayak dynasties are just a few who can be readily named.

The chariot festivals, golden and silver Garuda vahanam festivals are justly famous in January and April. The horse vahanam and the popular high-speed dash (vayyalli) are eagerly watched by all devotees. The opening of Paramapada vasal in December-January of every year is very well-known.

The grace of Ranganatha and Ranganayaki is so all encompassing that anything a devotee prays for is granted by them.

Mangalasasanam : All but one of the Alwars have sung in praise of the Lord. All the alwars at one time or the other during their life time visited Srirangam and many lived there.

Kulasekhara Alwar opens his Perumal Thirumozhi by saying that the gentle waves of river Kaveri caress his divine feet as the gem of a divine form rests on Adisesha.



Andal who started her life in Srivilliputtur finally realized her heart's desire by merging with Lord Ranganatha here making her father Perialwar the Lord's father-in-law.

Perialwar summarises Lord Ranganatha best when he says that the Lord is resting head to the west, feet to the east, back to north and facing South. Seeing Him, Alwar helplessly melts out of love and surrenders. Perialwar was addressed as the father-in-law and was told by the Lord to return to Srivilliputtur after his daughter Andal merged with Ranganatha at the end of her wedding.

Thondaradipodi Alwar maintained a garden to supply flowers to the temple. This Alwar sang the pasuram (called Thirupalliezhuchi) which are used to awaken the Lord not only in Srirangam but also in all the Vishnu temples. He also wrote the pasuram that said "Your form is like emerald mountain, your lips choral red, your eyes like lotus and said even if I get the chance to be the king of celestials, I would not want it when compared to the pleasure of seeing you and singing about you Oh Lord of Srirangam."

Thiruppaan Alwar sang ten pasurams (Amalan-adhi-piran) describing the Lord from thiru-adi to his thiru-mudi upon seeing Lord Ranganatha for the first and final time as he merged with the Lord at the end of the tenth pasuram.

The wall surrounding the temple was built by Thirumangai Alwar who resorted to any means to fund the building. There are many legends

Location : The town of Srirangam is about 10 km due north of Tiruchirappalli railway junction in the South Indian state of Tamil Nadu on the National highway 320 km south from Chennai. It can be reached by air (Trichy airport), by train (Srirangam and Tiruchirappalli junction) and by road using the National highway (NH).

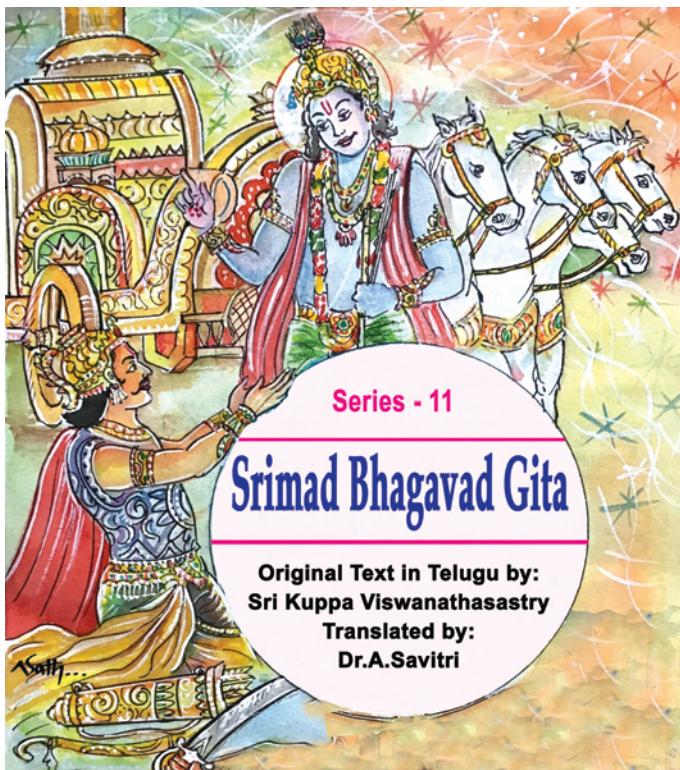


narrating these incidents of fund collection. One of these events (Vedupari) is celebrated as a festival in December-January every year. Thirumangai Alwar says that one look at Ranganatha and his sins evaporate like water on hot iron (Thiruvezhukutrirukkai)!

There are 247 Pasurams about Sri Ranganatha with direct reference and many more referring to the Lord indirectly. It is 'The Temple' (Peria Kovil), Ranganatha is 'The Lord' (Peria Perumal) and Ranganayaki is 'The Universal Mother' for all the bhaktas.

Om Namo Narayana





(Continued from the previous issue)

Why did Paramathma said Sathyaki instead of Bhima and Arjuna. There was one difference between Sathyaki and Duryodhana. Before the arrangements of war, one day Duryodana and Arjuna approached Sri Krishna and requested Him to help them in the war. Arjuna expressed his desire to have Sri Krishna on his side during the war whereas Duryodana requested Krishna to send the whole Yadava army to his side to do war against Pandavas. According to the command given by Sri Krishna, the whole army went towards Duryodana's side to do war. Among them, Saathyaki alone disobeyed Sri Krishna Paramathma's command and participated in the war on the side of Pandavas. He promised that he would stay with Pandavas till the end supporting Dharma. Rest of the army of Sri Krishna Paramathma was with Duryodana.

Did Sathyaki alone have the intention of supporting Dharma? Did no other care for Dharma? It was not the case. In fact, there were many who

In the previous episode : (Many great heroes and energetic men participated in the war. They had unique weapons. They all know the way of using the weapons with dexterity. Each and every warrior in the battlefield was equally trying to win the war. Though there were many warriors, Paramathma said the name Sathyaki instead of Arjuna and Bhima).

were fighting for Dharma disobeying the command of their Lord.

The first person among them was Sathyaki and the second was Virata. Most of us know well about Virata. He was a very ordinary warrior. But he did an unbelievable harm to Duryodhana. He gave shelter to Pandavas during their time of Agnyathavas. Pandavas completed Agnyathavasa successfully not simply because of their skills but because of Virata. A mosquito like Virata had given shelter to elephants like Pandavas. Virata was a traitor in the eyes of Duryodhana as he had given shelter to Pandavas. Duryodhana said once 'if Pandavas had done Agnyathavasa in some other place, he would have recognized them easily and broken the challenge of Agnyathavasa.' Again Pandavas would have left to Vanavas for thirteen more years and there would not be any question of war. So, Virata was responsible for this war according to Duryodana.

Third name was Drupadascha. Drupada had a great rivalry with Dronacharya though the latter was not an enemy to Drupada. Their rivalry was not on both the sides. Even then, Drupada challenged, 'I will see my son chopping the head of Dronacharya in the battlefield'. Drupada entered the battlefield to witness the death of Dronacharya. Everyone in the battlefield knew why Drupada was in the battlefield.

They were all great kings and warriors. They challenge very casually and speak vigorously. Dronacharya could guess clearly what they meant while they were talking. Betraying his meanness, Drupada pointed to his son and said that he had a son to kill Dronacharya. He spoke of other great warriors without any regard. Besides the above, Duryodana also uttered some other names during his conversation.

“Drustiketuschekithanaha
Kasirajashcha Veeryavaan
Purujith kuntibhozascha
saibyascha narapungava:”

They were—Drushtikethuvu, Cheikithaanudu, Purajith, Kuntibhojudu (Pandava's two uncles), Saibyudu (the king of Sibi nation) Drustiketu (the son of Sisupala, Chedya was his name).

Who is Sisupala? A man who hated Sri Krishna Paramathma. He had spent his whole life in abusing Sri Krishna and was eventually killed by Sri Krishna with his Sudharshana Chakra. His son was Drushtaketuvu. He was not like his father. Unlike his father, he developed respect for Sri Krishna and Pandavas. He went towards the side of Pandavas. He married his sister ‘Sranumatha’ to Nakula. He said, ‘. It does not mean that I too will do wrong, if my father did. For relations, I do spent time with the people who follow Dharma’.

Duryodana in his words specifically focused on his name. Duryodana was worried how could Drushtikethuvu who was born to Sisupala go against him? How could he give his sister in marriage to Nakula and how could he be partial towards Arjuna?

After the name of ‘Cheikithaanaha’, who was a great warrior and who was supporting Arjuna, another name was also uttered by Duryodhana. He was the king of Kasi. On uttering his name, one receives the pride of heaven as he stayed in the sacred place Kasi.

Kasirajscha Veeryavan: Always the kings of Kasi were Great warriors. May be in some clans the heroic nature of the warriors ends after a few centuries but the heroism and the intrepidity of the kings in Kasi never ends.

(to be continued)

SOLUTION TO PUZZLE

1 S	I	2 M	S	3 U	M	4 A	R	5 A		6 K
O		A		G		R		P		A
7 O	O	R	J	A		8 U	T	T	E	R
R		Y		R		N		R		R
9 A	L	A	S		10 S	I	11 V	A	12 N	I
S		D			I		I		A	
13 E	R	A	R		R		14 S	A	N	I
N					I		W		D	
15 A	S	O	K	A		16 R	A	P	I	17 D
						A				B
18 P	A	D	M	A		19 Y	A	T	H	I



Part - 11

Tirumalai Ozhugu

History of Rituals and Customs in Tirumala

Original in Tamil by- Sri K. Balasundar Nayakar
Excerpts Translated into English by- Dr. M. Varadarajan

(Continued from the previous issue)

Sri Ramanuja's consecration of Lord's Idol at Kuravai : In the beginning of Kali yuga, Thondaman Charavarthi, a great devotee at the holy feet of Tiruvenkatamudayan, was doing all kainkaryas. At that time, on the North-east part of Tirumala, in a village called Kuruvai, a Vishnu devotee, a potter by profession, used to make pots for his livelihood and with the remaining sand, he used to make four flowers with great devotion by scraping them and placing them at the feet of Tiruvenkatamudayan in his imagination. Immediately these mud flowers used to appear above the golden lotus flowers placed by Thondaman Chakravarthi at the feet of Tiruvenkatamudayan in Tirumala much to the amusement of Thondaman. The king requested the Lord through Archaka about the whereabouts of the devotee to see

him. The Lord said that it was not possible as the devotee asked Him not to reveal his identity to anyone and if done, he would end his life. But, the King continued to insist on knowing his identity. At that time the Lord realized that his devotee is nearing the end of his life and hence He revealed to the King the name of the devotee and his residence. The King was anxious to prostrate before that devotee. The Lord informed the King that he should go all alone to meet him. Accordingly, the King left for Kuravai village and stood before that devotee. The devotee instantly recognized him through his divyajnana that he was the King to whom the Lord revealed his identity. He concluded that there was no use with his body any longer and he smacked his head by a wood-piece used in making the pots. That day, being Friday, Tiruvenkatamudayan's Abhisekha was performed after removing all his jewels, Kireeta etc.

It is said that Tiruvenkatamudayan revealed His darsan in that Abhisekha alankaram to Kuravai Nambi, and granted Mukti to him.

Having heard this incident, wherein His servitude to devotees (*asritha parathanryam*) and helping in grave situation (*apathasakhathvam*) towards his devotees Thondaman and Kuravai Nambi, Sri Ramanuja thought of widely propagating this benefit of Tiruvenkatamudayan and established a temple in Kuravai by consecrating the Divya Mangala Vigraha of Tiruvenkatamudayan in the Abhisheka garb, without adorning any jewels, showing His bald head. Beside Him, the Vigraha of Kuruvai Nambi in the pose of that wood-piece is also consecrated and arranged for daily rituals.

Dialogue between Periya Tirumalai Nambi and Tiruvenkatamudayan in the disguise of a hunter :

Periya Tirumalai Nambi was doing service of bringing water daily for Tiruvenkatamudayan's Abhishekam from *Papavinasam* with immense devotion, by reciting Periya Tirumozhi of Tirumangai Alwar. Tiruvenkatamudayan desired to reveal His gratification in accepting his *kainkaryam* to everybody.

One day when Nambi was getting water from *Papavinasam*, Tiruvenkatamudayan assumed the form of a hunter boy with a bow and arrows in his hands and asked him, "Father! I am thirsty; please give me some water". Nambi said that he was taking water for the *abhishekam* of Tiruvenkatamudayan and hence it was not possible to share it with any human being. Having said thus, Nambi continued to walk reciting *Periya Tirumozhi*. The hunter boy secretly followed Nambi and made a hole in the pot by ably shooting an arrow and drank the water leaking from the pot. Not knowing what had happened behind his back, Nambi felt that the water pot was becoming lighter. He turned back and noticed that the hunter boy was consuming water leaking from the pot. He admonished the boy saying that he had committed sin by drinking water meant for the Lord. Then the boy assured him that He would show a fine source of water nearby to enable him to take water for the Lord. Nambi followed the boy who showed the nearby Akasa Ganga. At that time there was no water and the boy shot an arrow which pricked the rock and pure water gushed forth immediately in the form of a thick waterfall. The boy

said "Father, from this Akasa Ganga, please bring water daily for me" and disappeared. Nambi managed to seal the hole in the pot and collected water from Akasa Ganga and placed it in the *sanctum sanctorum*.

Tiruvenkatamudayan, through the priest, said "Nambi! The pure and tasty water so devoutly brought by you quenched my thirst on the way". Nambi also felt happy and used to bring daily water for Tirumanjanam from Akasa Ganga. After some days, Nambi attained *paramapada*. Having heard this incident, Sri Ramanuja was drawn to Nambi with great devotion for his attachment to Tiruvenkatamudayan in the service of bringing water from Akasa Ganga pointed out by the Lord. That day being the last day of Adhyayana Utsavam, he ordered to celebrate the day Tiruvenkatamudayan appeared to Nambi every year. (This festival is still continuing in Tirumala called 'Thanneeramudhu festival').

(to be continued)

Festivals and Rituals in APRIL 2022

02	Sri 'Subhakruth' Telugu Samavathsara Ugadi
03	Matsya Jayanti
06-14	Vayalpadu Sri Patabhiramaswamivari Brahmotsavams
10-18	Vontimitta Sri Kodandaramaswamivari Brahmotsavams
10	Sriramanavami
14	Tamil New year Day, Dr. B.R. Ambedkar Jayanti
14-16	Tirumala Srivari Vasanthsavam
16-24	Nagulapuram Sri Vedanarayanaswamivari Brahmotsavam

(Continued from the previous issue)

Sri Malayappan or Utsava Murti

The first mention of this Deity under the name Malai Kuniya Ninra Perumal is found in an epigraph about the year 1339 A.D. The idol is in a standing pose and is a replica of the Dhruva Bera. The two upper arms hold the Sankha and Chakra, the lower right arm is in the Varada hasta pose; and the left arm in Katyavalambita pose. This image has a very rich treasury of precious gems and jewels made of platinum and gold.

There is a legend that on one occasion during the Brahmotsava, a procession was going round the streets, when a tire broke out in the village which destroyed the houses. The archakas and the devotees did not know how this disaster happened. When sincere prayers were offered, God spoke through a man, and stated that the times have changed, and that the old Ugra Srinivasa who was the then Utsava murti should no longer be used as processional deity, and that in the glades of the mountain another Murti would be found, and only he should be used for this

purpose. It is because of this anger, that the old Murti is perhaps known as Ugramurti. Tradition is that the new Murti with his consorts, was found at a place where the bill bowed very low, and hence he was called as 'Malai Kuniya Ninra Perumal.' This long name got shortened into Malayappan in course of time. The glade where he is said to have been found is still known as Malayappan Konai.

In the order of preference the idols that represents the Druva Bera are Bhoga Srinivasa, Malayappa and his two consorts, Ugra Srinivasa and Koluvu Srinivasa. In the agamic terminology they would stand for Kautuka, Utsava, Snapana and Bali Bera. According to the agamic rules, the Kautuka Bera should be consecrated direct from the Druvabera and the Utsava Bera from Kautuka and similarly in that order, the Snapana and Bali Berams. The inscriptions in the temple, however do not mention Malayappa as Utsava Bera, nor the Bhoga Srinivasa as Kautuka Bera.

The idol of Lord Malayappa is about three feet height and stands on a lotus pedestal on a platform about 14" height. To right is the idol of Sridevi about 30" height, her pedestal being about 4." This is a pancha-loha idol. Her left hand is in the Kataka hasta pose, the right hand hanging loosely and the fingers held in the Gajakarna pose. Bhudevi is in standing pose. The only difference between her and Sridevi is that it is her right hand that is in the Kataka hasta pose and left in the Gajakarna mudra.

THE TIRUMALA TEMPLE

- Dr. N. Ramesan

Part
XI



In one inscription found in the north wall of the Varadarajsawamy Temple, there is a reference to the 19th regnal year of Tribhuvana Chakravari Sriranganatha Yadavaraya in which mention is made of Malai Kuniyaninra Perumal and his Nachchimar. Hence the earliest epigraphical reference about this is of 1339 A.D.

Sri Krishna idol

In the Garbhagriha there is a very beautiful idol of Lord Krishna in the navanitha nritya pose along with his consort Rukmini. The Lord is shown as a dancing child on his left foot on a lotus pedestal, the leg gracefully bent at the knee and not resting on the pedestal. The right hand holds butter, while the left is stretched out gracefully in a dancing pose.

The earliest inscriptional reference to this idol is of 1100 A.D. Other inscriptions refer to offerings made to Krishna on Sri Jayanti Day and also during several Brahmotsavams. It is this idol that receives Ekanta Seva at night in the temple during the Dhanurmasa.

Neither the idol of Sri Krishna nor of Sri Rama (called as Raghunatha) enjoy daily puja. They only share in the nityarchana of Sri Venkateswara. Even the naivedyam intended for Sri Rama or Sri Krishna are first offered to Lord Venkatesvara only. But in asthanas and processions etc., outside the Garbha griha this particular idol gets offerings direct. This procedure is distinctly mentioned in the epigraphs as in a Vijayanagara Inscription dated 12-8-1486 (142-G.T.)

Idols of Sri Rama, Sita, Lakshmana, and Sugriva

Four copper idols of Sri Rama (known as Sri Raghunatha), Sita, Sugriva and Lakshmana find place in the sanctum sanctorum. These idols are not referred to in any inscriptions before 1476 A.D. Most probably when the present Ramarmedai was converted into a room by about 1245 A.D, these idols must have been placed there from which fact this place derives its name of Ramarmedai. One school of thought in that Ramanuja might have installed these in the temple.

The idol of Sri Rama is in the madhyama tala and tribhangi pose, the left arm raised to hold the bow and the right gracefully sloping downwards as if to hold the arrow. The idol is a standing or stanaka one, and has a kiritam or crown on it. Goddess Sita is to the right of Sri Rama in a standing pose, her right hand gracefully extended downwards, the left holding a lotus bud. The idol of Lakshmana is a similar replica of the idol of Sri Rama. The figure of Sugriva is in the standing pose and the hands folded in an attitude of prayer. This has already been referred to earlier.

There are also beautiful copper idols of Angada and Hanuman exhibited separately in the Ramar Medai platform outside the shrine in the Antarala Mantapam. Opposite to them beautiful copper idols of Vishvaksena, Ananta and Garuda are found.

The Chakrattalvar or Sudarshana

This deity always precedes the Utsava Murti in processions. He however figures in separate procession on the ankurarpanam and on the tirthavari day of the Brahmotsavam on the Pushkarini bund in front of the Venkatesvara swamy temple.

DETAILS OF THE DAILY RITUALS AND WORSHIP AT TIRUMALA TEMPLE

The dominant Hindu ritualistic thinking is that an idol of God is really only a limited expression of the one inexpressible Supreme Brahman. The purusha sukta declares that God has a thousand heads (Sahasra Sirsha Purusha). There is therefore no limit to the many different varieties or forms used to represent different aspects of that Higher infinite which is ultimately formless. It is to focus, concentrate and lead the devotee's mind, by slow stages to the realisation of the infinite, that, in many sanctuaries and temples, worship and prayers are done, through well laid down principles of puja. Puja and temple worship act as powerful spiritual forces to raise a limited individual slowly to the realisation of the Godhead that is in him.

Lord Krishna classifies those who came to him into four main divisions:-

- (i) those in distress;
- (ii) those desirous of worldly gains;
- (iii) those seeking spiritual knowledge and understanding; and
- (iv) those who have already attained a high degree of spiritual wisdom.

Each of these categories also come to Sri Venkateswara, the Lord of Seven Hills. His task is to give each what each asks for. The Lord's blessings are poured out on all men equally, but anyone could only receive according to his evolution and according to his position on the ladder of spiritual attainment. The rays of the glory of the Lord fall equally on all who are directly in its way. But if someone is behind an obstacle or in a room he will receive only a part of the illumination.

Puja or daily worship if done according to the prescribed agamic rules is conducive to cultivating a higher spiritual yearning, which is like coming out from the confinement of the room into the glory of the sun's full rays. The Lord considers all as worthy of His help. He sheds his blessings on all, but it is the devotees' own limitations that condition what he receives. If his present need is for bodily health or material prosperity, that is what he gets. Those in the higher grades who are open to the Lord's full illumination get what they aspire for. Though they are fewer in numbers than the others, still such persons do exist. When one comes into contact with them one meets them with great joy and with a rare feeling of upliftment. It is for this gradual evolution from our material and earthly needs, through spiritual satisfaction, to state of utter needlessness, when we can just bask in the glory of the Lord, for its own sake, that the agamic disciplines of puja and puja vidhana are laid down.

(to be continued)

SRI KRISHNAMRUTAM

- 'Anantha' (Krishna Sundari Sattiraju)

Such an adorable child who is forever drenched with fragile flowers....

Such a little one on whom flowers are showered with delicate care.

Such that his exquisitely soft and tender body is not bruised by the petals.

Such are those flowers that seem to have left the beautiful hands of Goddesses in the sky to reach his beautiful & divine feet.

Such a young lad whose hands are always adorned with a flute. . .

Such a flute that never leaves its high chair of his Glorious hands....

Such a flute whose melodious tunes transcend your soul to eternal bliss. . .

Such a lad with a wooden flute as the most precious ornament to his hands.

Such a beautiful boy who compels the milk maids to run in haste and reach his beautiful feet!!!

Such a boyish charm that makes the docile girls forget their modesty in the haste to reach his divine feet.

Such an elevating beauty that does not spare the minds of Gopikas even to drape themselves completely to the eyes of the external world...

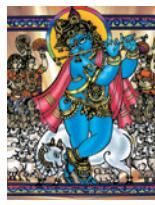
Such a being...who seems but a 'boy'.

Is the one who rules this entire galaxy.

He does look like a small adorable child

But make no mistake!

He surely is the One who is the Savior.



SRI SIDDHESWARA SWAMY TEMPLE TALLAPAKA

- Dr. I.L.N. Chandra Sekhara Rao

There are many temples in different parts of our country for Lord Shiva. Since ancient times, many deities, sages have worshipped Lord Shiva in the form of a Linga. There are a number of Shiva temples that are said to have been constructed by Sri Ramachandramurti. One of such temples established by Lord Rama in the Threta Yuga is Sri Siddeswara Swamy Temple in Tallapaka. After Sri Rama, Lord Shiva in Tallapaka received the worship of many sages and Siddhas. Hence, Swamy is named 'Siddheswara'.

Tallapaka is located at a distance of eight kilometers from the Rajampeta town in Kadapa district. Tallapaka is the birthplace of Padakavithapithamaha Tallapaka Annamacharya. Previously the place is known as *Tatipaka*. As the the people of the area used to live in a palm leaf hut. The hut is also known as Paka in telugu. Later Tatipaka changed to Tallapaka.

LEGEND : There is an interesting Sthalapurana about the temple and God. As per legend Sri Ramachandra Murthy established Sri Siddheswara Swamy here during the Treta Yuga. Sri Ramachandra Murthy along with Sita Lakshmana during their Vanavasam (exile) visited this place known as Dandakaranya. Sitadevi was attracted by the natural beauty of the place and asked Lord Rama to stay in the area for some time. Lord Rama agreed and stayed here for some time. During this period Lord Sri Rama worshipped Lord Shiva in the form of a Linga. After that Lord Rama left the place and the sages worshipped this Shiva Linga. This Shiva Linga disappeared at the beginning of Kaliyuga. In Kaliyuga the Siddhapurushas who came to this place in their journey identified the Shiva linga surrounded by trees and bushes.

They cleaned up the surrounding areas, built a temple and performed pujas. Historical sources reveal that the ancestors of the Tallapaka Annamacharya including the father of the Tallapaka Annamayya were priests in this temple.



HISTORY OF THE TEMPLE : According to historical sources, the temple was built by the Chola kings around the 11th century AD. It is believed that the Kakatiya, Vijayanagara emperors and the local rulers developed the temple. During the last decade Tirumala Tirupati Devasthanams developed the temple. At present the temple is administered by the Tirumala Tirupati Devasthanams.

TEMPLE DESCRIPTION : Sri Siddheswara Swamy Temple is located in a spacious courtyard. The temple faces east. To the opposite of main temple, there are Nandeeswara, Dwajastambam and Balipeetham. The main temple consists of Mukhamandapa, Antaralayam and Garbhalayam. In main sanctum sanctorum, we find Lord Sri Siddheswara Swamy in the form of a Linga. Opposite to Swamy there is small Nandeeswara. In Antaralaya we can see the Utsavamurthis.

In temple Mukhamandapa there is a separate temple for Deveri of



Siddheswara Swamy. In this temple we can see Goddess Sri Kamakshi Devi facing south. We can see Maha Ganapati, Siddhi Ganapati, Dakshinamoorthy, Valli Devasena sametha Sri Subramanya Swamy in Mukhamandapa.

It is said that, a sage named Veka Tatayya used to live in this area. Once he had a headache. He used many medications for headache but, he was not relieved of it. He reached the place with severe headache and was about to break his head. Then Swamy appeared and gave relief from headache and gave a boon to Veka Tatayya that those who suffer from headaches should be relieved if their head touches Veka Tatayya's head. We can

find Veka Tatayya's image in Mukhamandapa. People who suffer from headaches hit their head to Veka Tatayya's head. Devotees can visit Sri Veerabhadra Swamy temple in the temple premises.

Along with the temple of Sri Siddheswara Swami, devotees can also visit Sri Sudarsana Chakrattalwar Temple, Sri Chennakesava Swamy Temple and the Annamacharya Meditation Hall in Tallapaka.

BRAHMOTSAVAMS: Brahmotsavams are performed every year in the month of Ashada for nine days for Tallapaka Sri Siddheswara Swamy apart from daily poojas. During Brahmotsavams different vahana sevas including Rathotsavam and kalyanotsavam are performed in a grand manner. Besides Brahmotsavam, every year Sri Mahashivarathri, Kaartheeka Masa Pujas are also performed in a great way.



ACCOMMODATION AND TRANSPORT FACILITIES :

There are no accommodation facilities for the devotees in Tallapaka as of now. Accommodation is available at private lodges in the towns of Rajampet and Kadapa. Tallapaka is located at a distance of 50 km from Kadapa, 8 km from Rajampet and 95 km from Tirupati. Transport facilities are available from Rajampet. There are regular buses to Rajampet from all corners. All important trains stop at Rajampet Railway Station on the Chennai-Mumbai main railway line.

A visit to 'Tallapaka Siddheswara Swamy Temple' generates peace and joy to the devotees.



A Poem with Message

Vemana is a sage, wise and enlightened. He might have opted for an ascetic life but he was in a hurry to find an audience so that he could share his 'jnana.' A sage may look quiet, but he is a busy person! A wise man looks composed, but he is, in reality, a man in search of company! An enlightened human might give the impression of a lonely disposition, but he is always in search of an audience!

What Vemana and other sages wished to convey and share was 'jnana', a mode of living. 'Jnana' might loosely be construed, in modern parlance, as knowledge or learning that has some utilitarian value. Knowledge is associated with invention and information. Wisdom, at a higher plane, is associated with mode of living and means of enlightenment. Hence, it is supreme knowledge. In one of his poems, Vemana says:

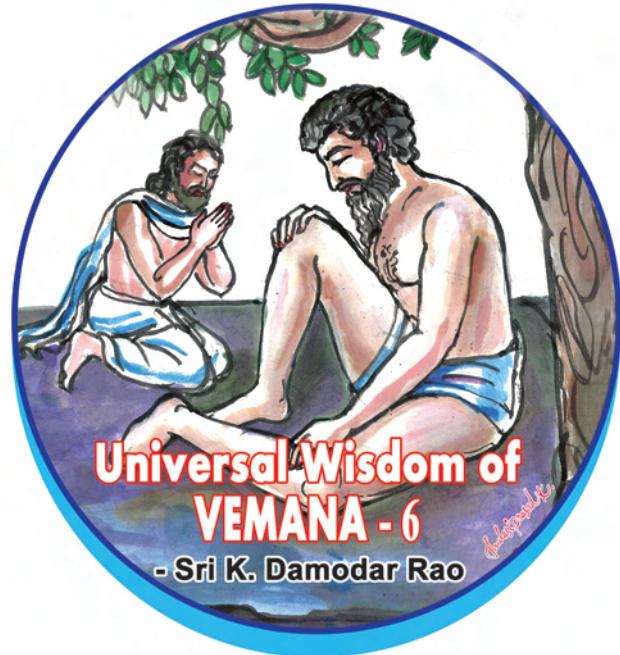
Gaju kuppe lona kadaguchu deepambu
Yettulundu jnana mattulundu
Telisinatti vari dehambu landula
Vishwadabhirama vinura Vema!

(Poem 7. Page 2. *Vemana Padyalu*, C.P. Brown Collection 1839. Ed. Bandi Gopala Reddy (Bangore). Published by TTD, Tirupathi: 1992.)

Its translation:

As the lighted lamp spreads illumination
An enlightened one suffuses
supreme knowledge in the world!
Vema, the one endeared to the Creator, listen!

The light in a lamp spreads rays of radiance. Similarly, a wise man or a sage or guru imparts his supreme knowledge to others. He does not merely confine his 'knowing' to himself. He redeems himself and others by providing means of enlightenment to the world at large. In this poem,



'telisinatti' and 'dehambu' have loaded meanings. Sages think alike in such matters across regions and time frames. Vemana disseminated his thoughts supposedly in 18th century. A similar point was made two thousand years ago by the Tamil poet-saint, Thiruvalluvar. In one of his *Kurals*, he says:

The enlightened like to see the world
taking part in the joy which learning gives them

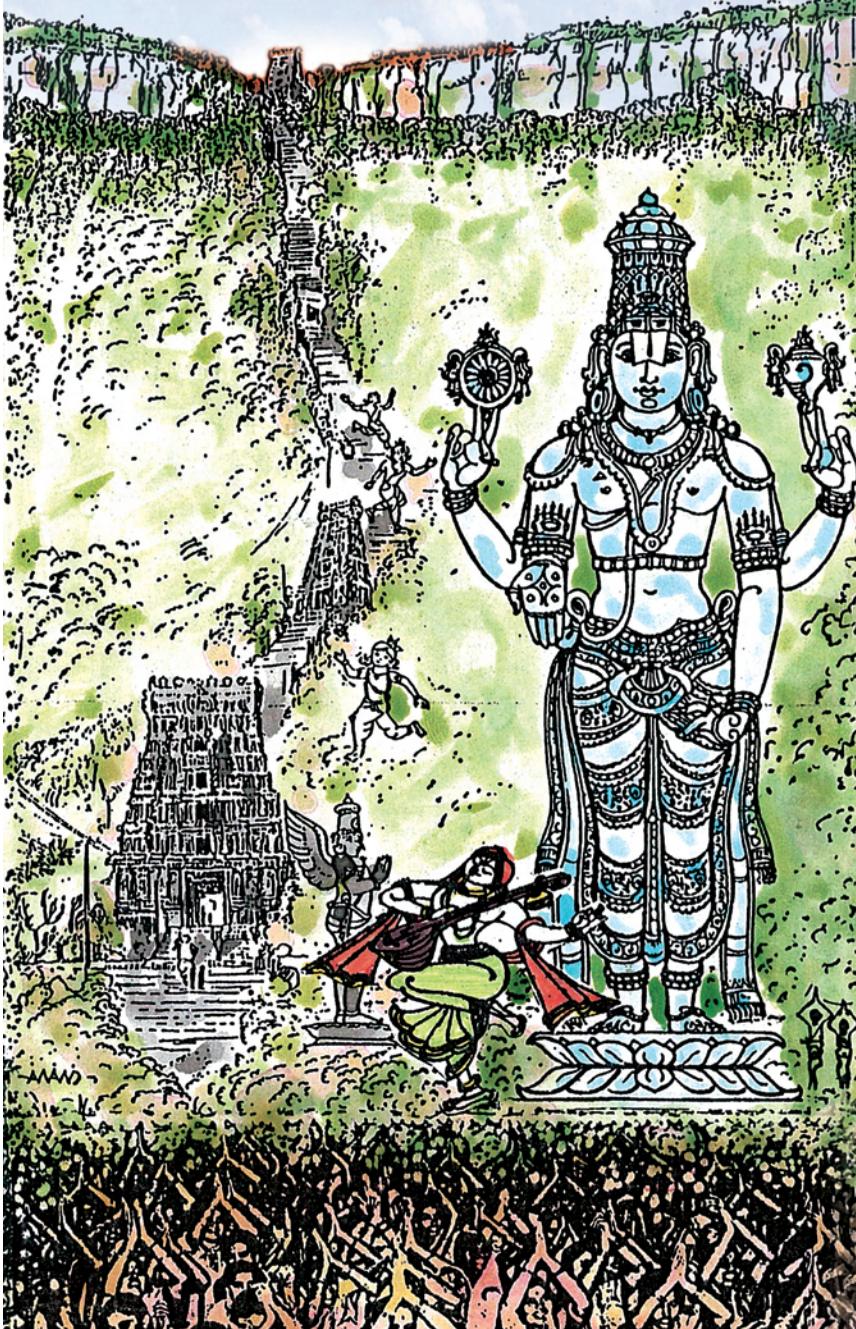
(S. Maharajan. *Kural 399. Thiruvalluvar*. Makers of Indian Literature Series. New Delhi: Sahitya Akademi, 1979. P. 66)

Learning gives joy to the enlightened. They, in turn, provide joy by passing it on to others. By partaking of the ultimate joy or bliss, both the giver and takers feel blessed. The sages are involved in an act of selfless love as the fruits of their years of penance and meditation are not reserved merely for themselves. Rather they are busy distributing their hard earned jnana thus redeeming the world. That is why they are considered a class apart; superior to ordinary mortals.



21 SIGNIFICANCE OF Dasa Bhakti

Telugu Original by :
Sri Suswaram Nagarajacharyulu
English by : Dr.M.Krishna Kumar



(Continued from the previous issue)

In the 'parampara' of Sri Madhvacharya, the chief proponent of the Dvaita school of Vedanta, the Karnataka 'haridasas' have immensely contributed to the 'Dasa' literature. They are great saint-composers and philosophers. They propagated the traditional virtues of the Dvaita philosophy through their famous devotional compositions namely 'keerthanam,' 'suladis,' 'upabhogas' and 'padams.' They have made an indelible impression on the devotional, spiritual and ethical life of a devotee. Sri Purandara Dasa is regarded as the 'Pithamaha of Carnatic Music.' Sri Kanaka Dasa, Sri Vijaya Dasa, Sri Sripadaraya, Sri Vyasaraja, Sri Vadiraja, Sri Gopala Dasa and Sri Jagannada Dasa are some of the luminaries in the galaxy of Karnataka 'haridasas.' They have brought the esoteric Vedas, the Upanishads and the Puranas within the reach of a common man in the lyrical form in simple language. They composed thousands of hymns in praise of Lord Venkateswara promoting devotion in the heart of the devotees. Srimad Bhagavatam focuses on nine kinds of devotion. They are 'Sravanam, Keerthanam, Smaranam, Paada sevanam, Archanam, Vandanam, Daasyam, Sankhyam and Atma-Nivedanam.' 'Dasabhakti' is love and devotion of a devotee towards the Almighty through servant-master relationship. It is the most excellent type of devotion.

Extols the Lord : ‘Guru Jagannadha Vittalankita’ Sri Kosigi Swamirayaacharyulu has written innumerable ‘padams’ and ‘suladulu’ in different styles in Kannada. His famous ‘sthotras’ are ‘Lakshmi Hrudayam’, and ‘Sri Venkatesa Sthavarajam’. They are written in ‘Bhamini Shatpadi Vruttam.’ They inculcate utmost devotion in the hearts of the devotees. Sri Jagannadha Dasa has written many ‘kritis’ eulogizing Lord Raghavendra Swamy of Mantralayam. It is not an exaggeration to say that there is no devotee who does not sing these popular ‘kritis.’ He extols the Lord: ‘You have excused the saint Brigu. You have graced the hunter Valmiki. You have accepted the defiled fruits given by Sabari. You have blessed Kubja with beauty for her humble offering of sandal paste. You have also blessed Your foster-mother Yashoda who has tied You to a wooden mortar. O! Lord! Why don’t You bless me? You have destroyed the demoness Putana in Your childhood’. There is a poetic device called irony in his compositions. Outwardly, the poet seems to criticize the Lord in his poems. In reality, he glorifies Him and His abundant grace with a pious mind. ‘Sri Venkatesa Sthavarajamu’ contains nineteen auspicious poems. They are suitable and easy for daily recital to get one’s wishes fulfilled.

Sri Guru Jagannadha Dasa further prays to the Lord: ‘Hey! Sriniketana! All the deities including Goddess Lakshmi, Lord Brahma, Lord Shiva, and Lord Indra have become rulers of the world after worshipping You. If You don’t sanction devotion to me, You will get only disgrace. Hey! Dheera Venkata Ramana! I do not leave You if You are in any incarnation. Protect me always. You are the Lord of Goddess Lakshmi. You are the Emperor of the Universe. You are ‘Paramapurusha.’ You are the Omnipresent. You are the protector of Draupadi by giving the infinite clothes to her. You are the supporter to the Pandavas and You have brought them success in the battlefield. You are the protector

of Prahlada and Dhruva. Hey! Trijagatpalaka! You have saved Gajaraja from the crocodile. You are great as You have given immense wealth to Your childhood friend Kuchela for his simple but hearty offering of ‘atukulu’ (Made with rice). O! Lord! Whenever You protect me only, Your reputation belongs to You and to me. Your fame does not come to You, even though You are being eulogized by devotees. Having stayed in my heart, You always inspire me to do great things as I am not a free being.’ ‘Hey! Padmanabha! I should be free from ego, jealousy, miserliness and desire. Give me knowledge, utmost devotion towards You, a spirit of renunciation and fix Your gorgeous form in my heart and make me chant Your powerful name. I pray to You for these boons.’ ‘Hey! Lord! You punish cruel beings. You protect the innocent, brave and ‘sattvic’ beings. O! Srinivasa! Kindly give me the opportunity and opulence of serving Your lotus feet at all times. Please grant me knowledge to eulogize Your glorious virtues. O! Seshagirivasa! Please stand in my heart and make me perform great deeds.’ Let us wish victory to all the ten incarnations of Lord Vishnu. The poet says: ‘Hey! Karunasagara! You are real salvation. You are ‘Saranagata vatsala! You are the Eternal! I always eulogize Your glory. O! Jagannadha Vittala! You are Seshagiri vasa! Please protect me always with love and affection.’

The Divine Wedding Ceremony: ‘In order to get the ambrosia from the Ocean of Milk, the gods and the demons churned the ocean. Many wonderful things came up. Indira Devi was originated from it and adorned the neck of Lord Sri Hari whose name was ‘Ajita’ with a garland of flowers. Devout devotees wish auspiciousness to the Lord who married Satyabhama, Neela, Bhadra, Kalindi, Mitravinda, Lakshmana, and Jambavathi along with sixteen thousand women. Lord Srinivasa who is also called ‘Purandara Vittala’ married Goddess Padmavathi.

The countenance of Goddess Padmavati is like the lotus. She is also called Srutakeerthi and Vedavathi.'

Sri Purandara Dasa has sung a lullaby to the Lord incorporating the 'lilas' of Lord Krishna in five 'charanas'. One can get the grace of Lord Venkateswara, if one reads the stories and 'keerthanas' related to the auspicious qualities of Lord Venkateswara and eulogize them with Sanskrit or 'prakruth' words with tears of joy and devotion. Bhakti becomes an essential thing if it is associated with knowledge. The Lord is 'Bhaktavatsala.' Even Lord Brahma and deities cannot turn their looks from His handsomeness and charm. The way the Lord shows His grace towards the squirrel and the elephant is indescribable. Sri Purandara Dasa has said: 'If I want to sing, I will sing the 'keerthanas' of Lord Vishnu. If I want to pray, I will pray to Him. In my life, I eulogize the grandeur and glory of the graceful feet of Lord Purandara Vittala.' He followed his word up to his last moment.'

The 'Mangala Haarati' : While offering the auspicious 'haarati' to Lord Srinivasa, Sri Purandara Dasa has done 'Dasavatara Stuti.' He has said: 'Let the auspicious women come to give auspicious 'haarati' to Lord Venkateswara and also to the other incarnations of the Lord as divine fish, giant turtle, divine boar and as ferocious 'man-lion' also along with the incarnation of Vamana, Lord Parasurama, Lord Rama, Lord Krishna and Lord Kalki. On the occasion of the wedding ceremony of Lord Srinivasa and Goddess Padmavati Devi, Sri Purandara Dasa has composed a 'keerthana' and has also sung in connection with the auspicious wedding ceremony of Lord Vishnu, Lord Rama and Lord Krishna.'

All the spiritual experiences of the 'haridasas' enlighten one's way of life in one's spiritual journey. Let all of us travel in the spiritual ways of Sri Purandara Dasa and his followers to make our life fruitful and blissful with the grace of Lord Venkateswara. One can admit the fact that 'Dasabhakti' has its own uniqueness. May the munificence of Lord Venkateswara shower prosperity, good health and eternal bliss on the devotees who are enriched in their spiritual enterprise through the mode of 'Dasa bhakti!'

THE END



STATEMENT ABOUT OWNERSHIP AND OTHER PARTICULARS ABOUT

SAPTHAGIRI

(MONTHLY)
FORM IV

See Rule 8

1. Place of Publication	: TIRUPATI
2. Periodicity of its Publication	: Monthly
3. Printer's Name	: Sri P. Ramaraju, M.A.
Whether citizen of India	: Yes
Address	: S.O., T.T.D. Press Compound, K.T.Road, Tirupati.
4. Publisher's Name	: Dr. K. Radha Ramana, M.A., M.Phil., Ph.D.
Whether citizen of India	: Yes
Address	: Chief Editor Office, T.T.D. Press Compound, K.T.Road, Tirupati.
5. Editor's Name	: Dr. V.G. Chokkalingam, M.A., Ph.D.
Whether citizen of India	: Yes
Address	: Chief Editor Office, T.T.D. Press Compound, K.T.Road, Tirupati.
6. Name and address of individuals who own the News paper and partners or share holders holding more than one percent of the Total Capital	} Tirumala Tirupati Devasthanams

I, K. Radha Ramana, hereby declare that the particulars given above are true to the best of my knowledge and belief.

TIRUPATI

Date : 28-2-2022

(Sd.) Dr. K. Radha Ramana

Signature of the Publisher

BENGAL GRAM

The Sacred Health Pills

Ayurvedam

Telugu Original by : Dr. C. Madhusudana Sarma

English by : Sri M.R.K. Sateesh Babu

In most of the Bharathiya Vaidika activities, Nine Cereals are often used. These nine cereals are thought to be connected with nine planets. Jupiter is one of the nine planets that is significantly connected with Bengal gram. Brown Bengal Gram Sundal recipe is mostly used as sacred food to God Anjaneya. 'Chana' is the word used in Sanskrit for the nutritious and healthy cereal 'Bengal Gram'. Chana is called 'Bengal Gram in English, Chenei ka beej in Hindi. It belongs to Paapiliyoneisi tree clan. Its scientific name is "Saisar ereeteenam."

Through this essay we will come to know how Bengal Gram useful to cure diseases.

Pimples : Mix Lemon Juice and milk with Bengal gram Flour to make paste and then apply it to the pimples on face. Wash the face after one hour. The daily practice of applying the paste will show good results in reducing pimples on face.

Dandruff : Mix 10gms Chana Flour and 5 gms of Fenugreek Flour with Curd and soak it for 2-3 hours. Apply it twice a week to head for one hour and then take head bath. It gives good result in reducing dandruff.

Over menstruation : Take 25gms of fried and crushed Bengal gram, 25gms of sugar, 2-3gms of fried and crushed cumin and have it daily once. It reduces the problem of over menstruation in women.

Unwanted hair : Prepare paste with 30gms of Bengal gram flour with 5gms of Tamarind powder. Mix the powder with required milk and rose water, make it paste and apply it to the body for one hour. It reduces the unwanted hair.

Increases the immunity of the body : Every night, soak 20gms of Bengal Gram in 100 ml of water, eat them the next day early in the morning along with 5-

6 raisins and then drink the soaked water. It increases the mental and physical health of the body, increases the immunity and protects the body from the diseases.

Reduces problems in men : Soak 1/4 of Bengal gram in water for one day. Then dry it in sun completely and make its powder. Take one Nutmeg and powder it. Mix the powder of Bengal gram and Nutmeg in the caramel prepared with 250gms of jaggery in 125gms of water. Then afterwards add 25gms of ghee and 25gms of honey in it. It turns into Lehyam. On eating that Lehya daily in the morning and evening, changes occur in the body and it increases the chances of fertilization.

Colored Spots : Make the paste of Bengal gram flour with onion juice and apply it on coloured spots. Wait for 15 minutes and clean it. It produces good results.

Sinus Headache : Soak 100gms of Bengal gram in mud pot, fry it with ghee and crush it along with 50gms of Alum (candy Sugar). Good changes occur on eating the prepared paste for 10 days daily.

For glowing face : Prepare the paste of Bengal gram mixing with coriander seeds, cumin seeds, fenugreek seeds in equal ratio and apply it to the skin for one hour. Those who have oil skin, use the paste along with lemon juice, for dry skin with milk or cheese and for common skin with rose water. This brings good change in skin.

For proper digestion : Soak Bengal gram in water at night. Early in the morning, separate them from the soaked water and eat it daily by adding to it dry ginger powder and cumin seed powder. It reduces the problem of indigestion and also cholesterol.



SUKRA - VENUS

- Smt. D.K. Ahana Lakshmi



Sukra is considered an auspicious deity among the grahas, much interested in doing good to the world and ensuring people's happiness. He never goes far away from Surya, the sun. After all, Sukra is Venus personified and Venus is the second planet from the Sun. The sixth day of the week (Friday) is named after Sukra, 'sukravaaram'. It may be noted that Friday is also the day when we pray to Mother Goddess, as well as to Sukra.

An Ardent devotee of Lord Shiva

In Indian mythology, Sukra is considered the son of Sage Bhrigu and the preceptor of the Asuras. Holding a staff, a japamala, a pot and a lotus, he is seen seated, riding a big chariot drawn by horses from earth. An ardent devotee of Lord

Shiva, he received the Mrita Sanjeevani Vidya that allowed him to revive the dead. A scholar, he is associated with the colour white, and rice, camphor and curd are among the offerings that please him. Prayers are offered to Sukra to bless devotees with wealth, luxuries and happiness.

Sri Muthuswami Dikshitar has composed a song “*Sri Sukra bhagavantam cintayami santatam sakala tattvagnam*”, “I meditate on Lord Sukra, the knower of all truths”, in the raga “Paraz”. This song is embellished with various jyotisha terms. Dikshitar also refers to him as ‘Dhavalagataram’, or brilliantly white complexioned. Interestingly, Venus the planet also appears white to us because of its thick atmosphere. Dikshitar has described the various qualities of Sukra including that he was a repository of Vedic knowledge. He also refers to the incident where Sukra lost one eye when Lord Vishnu in his Vamanavatara pushed Mahabali to Patala and Sukra tried to obstruct.

The Kanjanur temple dedicated to Lord Agniswara is also known as the 'Sukranthalam' where Lord Sukra is believed to be in the stomach of Lord Shiva. Kanjanur is located about 18 km north-east of Kumbakonam in Tamil Nadu. Among the Navatirupathis, the Makara Nedunkuzhaikathar temple in Thoothukudi district of Tamil Nadu is referred to as Sukranthalam. It is also a divya-desam.

Many hymns have been written extolling Sukra. There is a Sukra stotram in Skanda Puranam while Sukra Kavacham which appears in the Brahmanda Purana begins thus:

*Mrnala kundendu payoja suprabham
pitambaram prasrtamaksamalinam
samasta sastrartha vidhim mahantamdhayetka
vimbanchitamartha siddhaye*

Bright like a white lotus in the morning, attired in Pitambara, wearing a garland

Knower of all sacred precepts, poet, fulfiller of desires, I meditate on thee, great one.





SUPPLICATION TO THE LORD OF SEVEN HILLS TO END THIS CORONA MENACE

- Smt. Sumithra Ramesh

The Asura Vrishaba to Lord Shiva in devotion
Day after day offered his head in supplication
This sacred hill named after him for his penance
Lord of Vrushabhadri save us from this corona menace!

Lord Hanuman to Anjanadevi as a boon was born
As Anjaneya, mighty son of Anjana, he was known
This sacred hill named after her for her penance
Lord of Anjanadri, save us from this corona menace!

A Gandharva princess first offered her hair to the Lord
To replace the locks that were felled by a shepherd
To Neela devi is all the hair of the devotees offered
Lord of Neeladri, save us from this pandemic Covid!

The penance performed by golden celestial bird Garuda
To wash away the sins of killing his cousins the Kadruvas
The Lord manifested and asked him to stay on as a hill
Lord of Garudadri, save the world from this Corona peril

The unyielding contest between Adisesha and Vayudeva
Shook the three worlds and on appeal from Devas
Adisesha let go and got blown away and merged to a hill
Lord of Seshadri, save the world from this Corona peril

Undisturbed penance did Maharshi Narayana perform
On Lord Brahma's advice atop a hill serene and calm
Lord Vishnu pleased with his penance granted him a boon
Lord of Narayanadri, come save us from Corona soon

The Lord who has chosen this hill for His glorious temple
Named for bestowing, health, wealth and curing of any ill
Venkateswara, He is with folded hands addressed as
Lord of Venkatadri, from this Corona please deliver us.





The Legend of **SRIKALAHASTI**

Original Story in Telugu by :
Sri D. Sreenivasa Deekshitulu
Pictures by : Sri K. Tulasi Prasad
Translated by : Smt. C. Sravanti

Once upon a time, the sculptor Urjanabha was cursed by Lord Brahma to be born as a spider on Earth. The spider lived atop a *bilva* tree in a *bilva* grove in a forest that was home to elephants. There was a Sivalinga beneath the tree. One day, the spider spun a web around it.

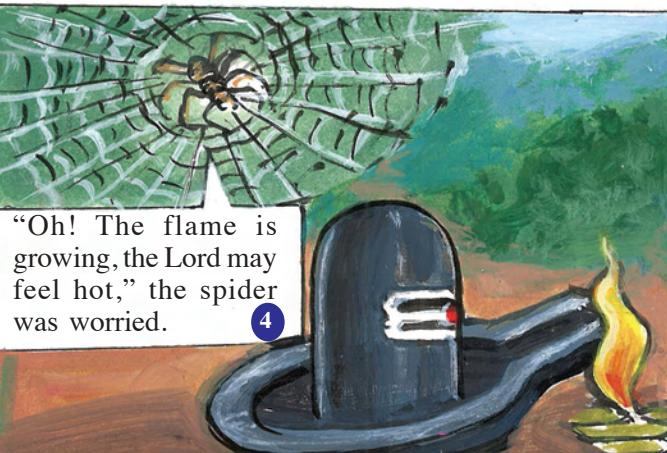
1

“The web will protect it from the Sun’s heat,” thought the spider. 2



The next day, the priest lit a lamp at the Siva linga which alarmed the spider.

3

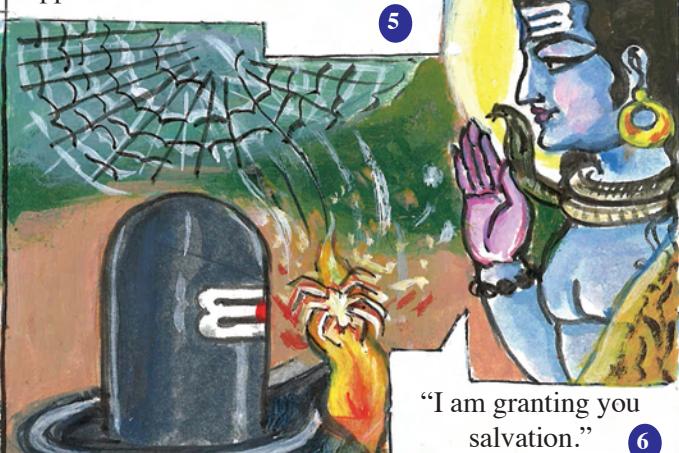


The serpent around Lord Siva’s neck had committed a sin and was cursed by the Lord. As a result, it was born on the Earth and was living in the *bilva* grove. 7

5

To quell the flame, the spider jumped on it at which Lord Siva appeared and said...

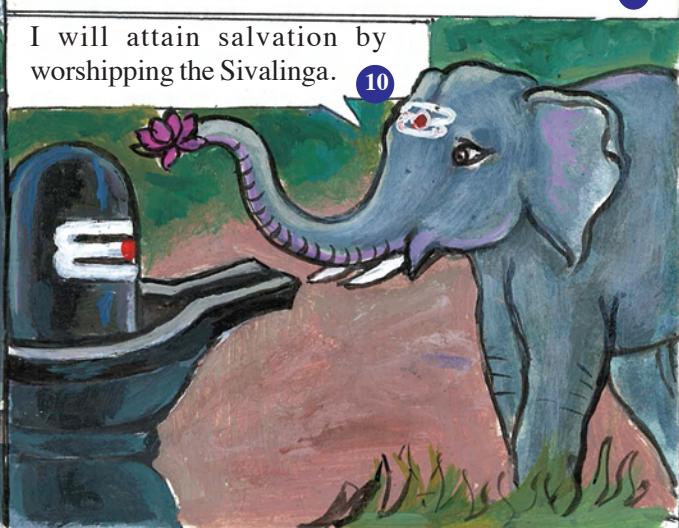
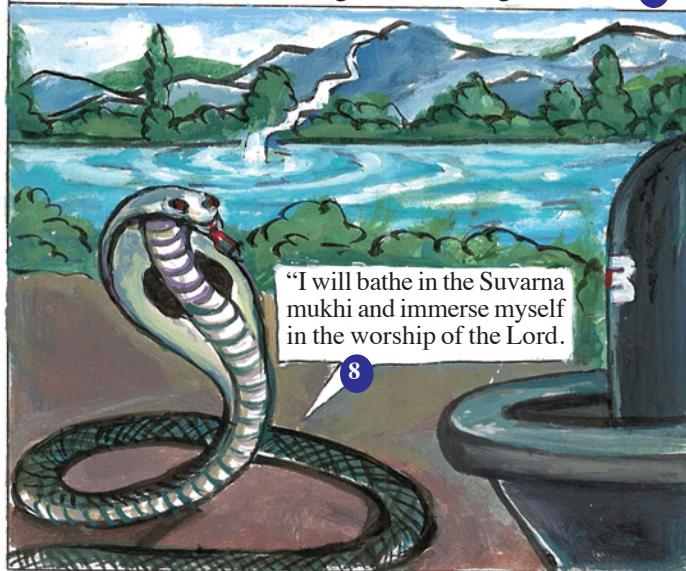
“I am granting you salvation.” 6



9

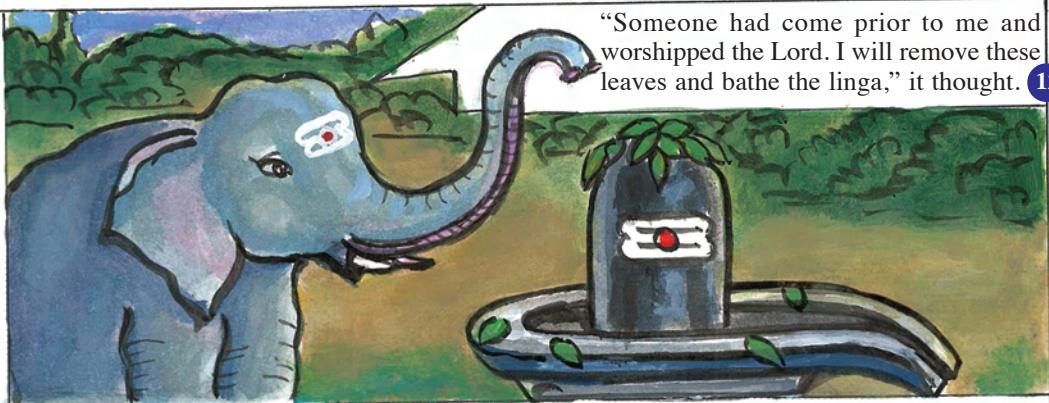
After a while, an elephant in the service of Lord Siva, cursed by Goddess Parvati, also made its way to the *bilva* grove.

I will attain salvation by worshipping the Sivalinga. 10



The serpent arrived first, had a bath in the river, brought *bilva* leaves and decorated the linga with them. Then the elephant came bearing water in its trunk.

11



“Someone had come prior to me and worshipped the Lord. I will remove these leaves and bathe the linga,” it thought.

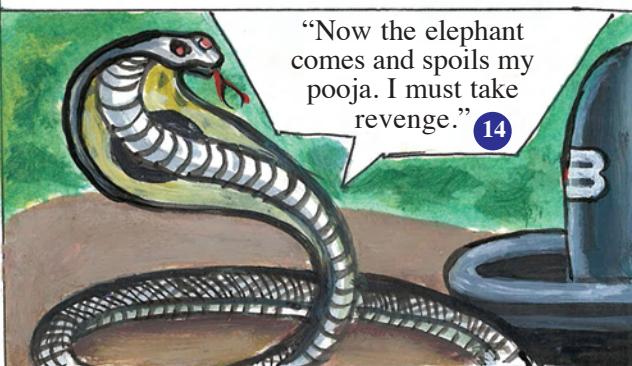
12

Thus worshipping the Lord every day, the two turned out to be enemies.

13

“Now the elephant comes and spoils my pooja. I must take revenge.”

14



The elephant noticed the serpent and thought: “How dare this snake worship ahead of me! I will teach him a lesson.”

15

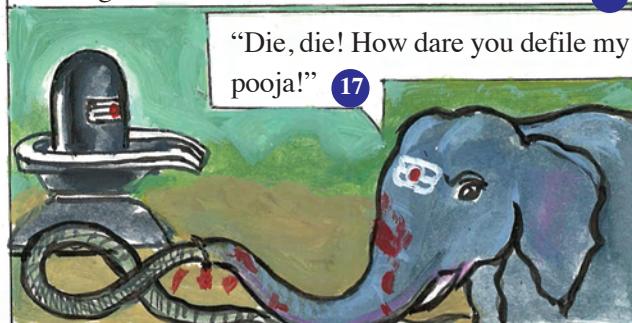


The next day, when the elephant was bathing the linga with its trunk, the serpent burrowed its way into the trunk. The elephant then beat its trunk against a rock, shouting...

16

“Die, die! How dare you defile my pooja!”

17



The snake reached the elephant's head so the elephant began beating its head against the stone.

18

Oh! Lord

19

Help me

20

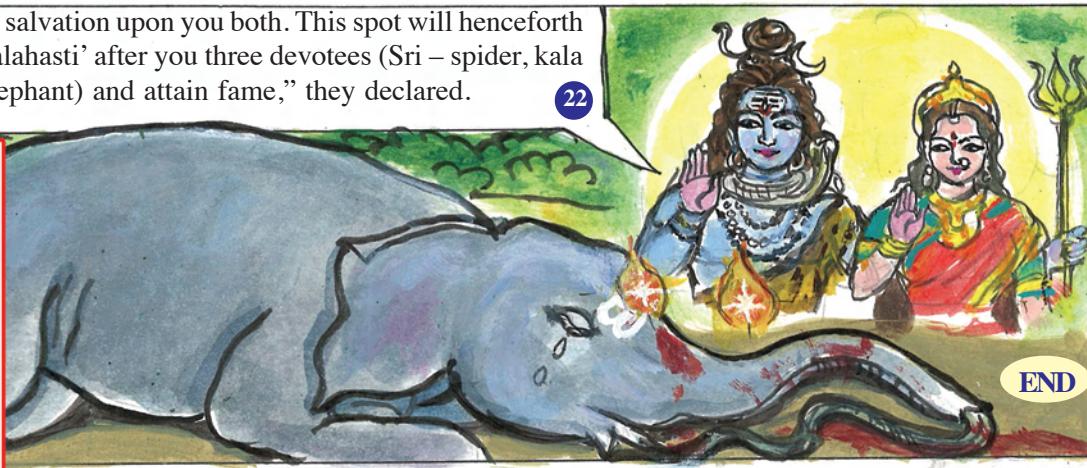


Thus clashing, both the serpent and the elephant died. Lord Siva and Goddess Parvati appeared.

21

“We are bestowing salvation upon you both. This spot will henceforth be known as ‘Srikalahasti’ after you three devotees (Sri – spider, kala – snake, hasti – elephant) and attain fame,” they declared.

22



END



Moral Story

SERVING PARENTS IS SERVING THE LORD

- Sri T. Vikram

Long time ago, there lived a pious couple who were ardent devotees of Lord Krishna. The place was in Maharashtra. They had a dutiful son named Pundalik. He got married and things began to change. The parents were not treated properly. So, the family decided to go on a Kashi Pilgrimage. On the way, they had to rest in many places. Days passed by and one day, they had to rest in Sage Kukkut Ashram for a couple of days.

At night, Pundalik, heard noise outside and was shocked to see three girls dressed in rags entered the Ashram. They cleaned the Ashram and did spiritual service. Later, when they went out of the Ashram, Pundalik was surprised to see them turning tidy and beautiful. This happened another night also. Pundalik decided "This time, I must find out who the girls are...let me wait and see." As expected, they came, cleaned, and did all household activities and went. Pundalik called them "Oh Maids, May I know who you are? And why you do all these activities and how you got transformed after doing these?". One of them replied, "I am River Ganga, and she is Yamuna and Saraswati; we get polluted because people take bath and transfer their sins to us. So, we come here, do spiritual service to Sage which gives us the Divine form." They continued "Pundalik, you have become worst these days, which is hurting." Saying that, they vanished.

All night, Pundalik was unhappy to hear those comments and decided to get advice from Sage Kukkut. Then, in the morning Pundalik rushed and fell on the sage's

feet. "Oh Sage! I have done many wrong things in my life especially, illtreating my parents. Kindly advise me to correct these wrong deeds." Sage replied "You have at least realized now. Listen to me, I became a great ascetic because of blessings of my parents. I had served them whole heartedly which gives blessings of Lord directly as he gets pleased when you serve parents." Pundalik replied "Oh Rishi, hereafter, I will take care of my parents whole heartedly." Thus saying, he set up a small hut and started serving his parents.

Lord Krishna was extremely pleased to see this service and decided to give Darshan. He reached Pundalik's hut and knocked. "Is there any body to serve the guest?". Pundalik replied "Yes Sir, and he put a brick to stand on that and asked the Lord to wait until he finishes his service to his parents." Thus saying, Pundalik continued massaging his father's feet. Lord continued: "Are you coming to receive the guest, or shall I go?" Pundalik found that his parents had already slept. So He came out of the hut and was astonished to see the beauty of Lord Krishna standing on the brick with hands on his hips, smiling lips, glittering fish shaped earrings, yellow robed silk dhoti (Pitambar) and a large crown. Pundalik exclaimed "Extremely sorry to make you wait my Lord as Service to parents is my first and foremost duty". Lord Krishna smiled and replied, "I am extremely pleased Pundalik, as Service to Parents is Service to me (Lord)." Thus continued "It is the primary duty of every son or daughter to take care of Parents as they show us unconditional love towards their children." Pundalik replied "It is my fortune that through sage Kukkut as Guru, I could realize my mistake and do the right duty to my parents." Lord Krishna replied, "My son, let me know your wish or boon to grant?" Pundalik answered "Oh Lord, I want you to reside here always and bless the devotees". Lord Krishna promised and became "Lord of Pandharpur – Vittala along with Goddess Rukmini in the same posture". Even now, he stands on the same old brick with hands in "akimbo" style. It is told that Lord had visited every house to bless the devotees as per Pundalik's request. Lord Vittala even today, lives with the people in disguise.

Manu Smriti, Mahabharata, Ramayana and many puranas, Upanishads stress the importance of Serving the Parents as they are equivalent to god. Shikshavalli says "Maatru Devo Bhava, Pitru Devo Bhava...."

Jagathaha Pitarau Vande!



LET US LEARN SANSKRIT

LESSON - 15

Original Expression by : Mahamahopadyaya Kasi Krishnacharya

Modified Expression by : Mahamahopadyaya Samudrala Lakshmanaiah

English by : Dr. S. Vaishnavi

युष्मत् = Your

किन्तु = But

अस्मत् = Our

तर्हि / चेत् = So/In that case

गृहम् = Home

तूष्णीम् = Quiet

कुर्वन्तु = Do (Third person)

कुरुत = Do (You all)

करवाम = Do (We all)

QUESTIONS

a 1. तत्र किमर्थम् आसीः? २. अहं तूष्णीम् आसम्। ३. तर्हि त्वं पाकं कुरु। ४. नो चेत् वयं करवाम। ५. चेत् किम्? ६. अस्मद् गृहे शाकानि न सन्ति? ७. ते कुत्र सन्ति वा खलु? ८. ते युष्मद् गृहे भोजनं कुर्वन्ति। ९. कुर्वन्ति चेत् कुर्वन्तु। १०. यूयं तूष्णीं स्त।

b 1. Who all are there in your home? 2. All the boys are taking bath in my home. 3. Let them cook. 4. I cooked. 5. Alas! Were you all quiet there? 6. Cook a little food. 7. In the beginning, I did it in variety of ways. 8. But they are not in our home. 9. You all do not take bath. 10. Let us all take bath first.

ANSWERS

१. यूयं तूष्णीं स्त। २. गृहम् अस्मद् गृहे शाकानि न सन्ति। ३. कुरुत ते कुर्वन्ति। ४. कुर्वन्ति चेत् कुर्वन्तु। ५. कुर्वन्ति चेत् कुर्वन्तु। ६. कुर्वन्ति चेत् कुर्वन्तु। ७. कुर्वन्ति चेत् कुर्वन्तु। ८. कुर्वन्ति चेत् कुर्वन्तु। ९. कुर्वन्ति चेत् कुर्वन्तु। १०. कुर्वन्ति चेत् कुर्वन्तु।

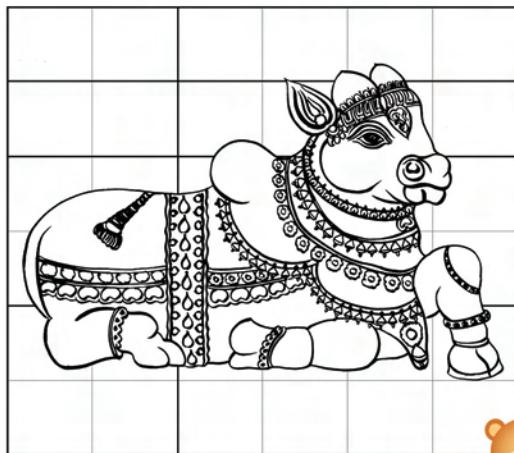
b 1. Why are you there? 2. I was quiet. 3. Then, you cook. 4. If not we shall do. 5. So what? 6. Don't we have vegetables in our home? 7. Where are they or not? 8. They are having food in your home. 9. (Let them) Do if they want to do. 10. You all keep quiet.

1. Why are you there? 2. I was quiet. 3. Then, you cook. 4. If not we shall do. 5. So what? 6. Don't we have vegetables in our home? 7. Where are they or not? 8. They are having food in your home. 9. (Let them) Do if they want to do. 10. You all keep quiet.

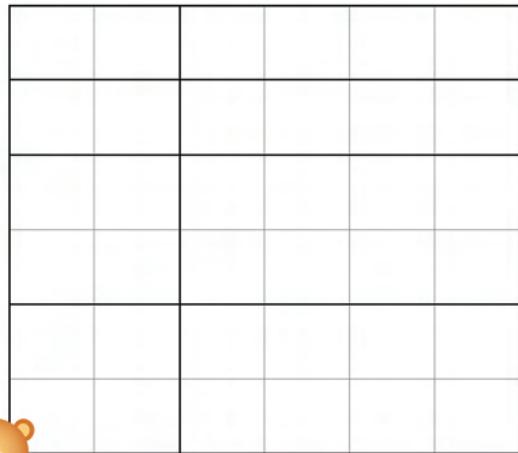


DRAWING

Colour the Picture



Draw the Picture as given



DO YOU
KNOW?



MATCH THE WORDS IN COLUMN A WITH THE COLUMN B:

A

- (1) Sri Kodandaramaswami temple
- (2) Sri Kalyana Venkateswaraswami temple
- (3) Sri Kapileswaraswami temple
- (4) Sri Prasanna Venkateswaraswami temple
- (5) Sri Padmavathi Ammavari temple

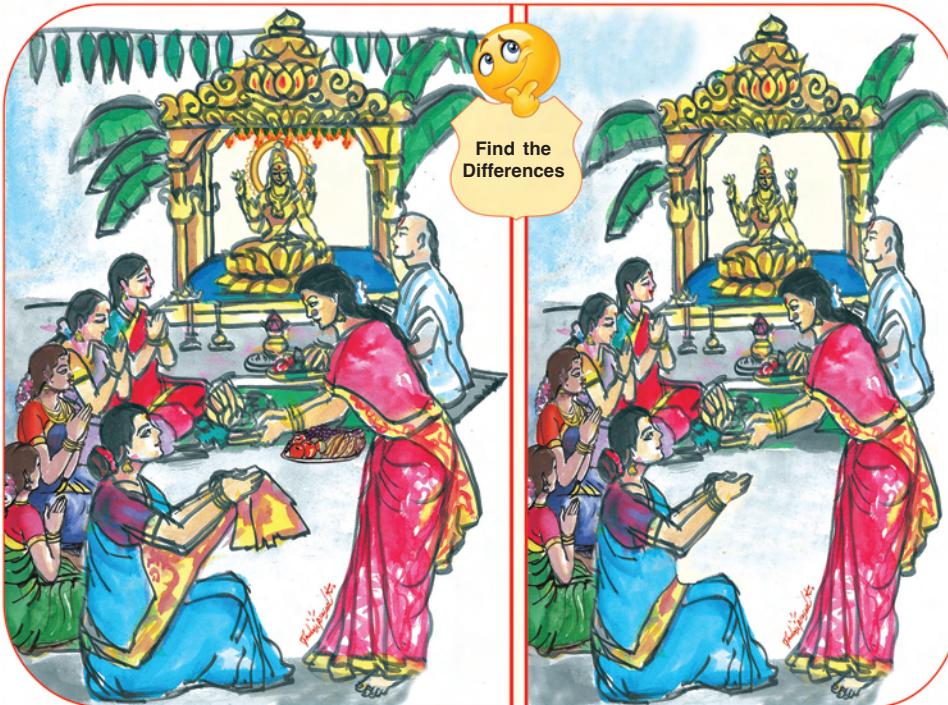
B

- (a) Tiruchanur
- (b) Appalayagunta
- (c) Srinivasamangapuram
- (d) Tirupati
- (e) Kapilatheertham

Answers: (1)-d, (2)-c, (3)-e, (4)-b, (5)-a

RECITE THE SLOKA

Om Sri Mahalakshmyaicha Vidhmahe
Vishnu Pathnyaicha Dheemahi
Thanno Lakshmi Prachodhayaath



PROVERB

HONESTY IS
THE BEST POLICY



RIDDLE:
IDENTIFY
THE GODDESS
USING THE CLUES
GIVEN BELOW

1. Goddess of wealth
2. Born from churning the milky ocean
3. The consort of Lord Vishnu
4. The other names of the Goddess - Padma, Kamala, Rama, Haripriya

Answer: Goddess Lakshmi



**TIRUPATI
SRI KODANDARAMASWAMI VARI BRAHMOTSAVAMS**

FROM 30-03-2022 TO 07-04-2022

30-03-2022

Wednesday

Day : Dwajarohanam

Night : Peddaseshavahanam

31-03-2022

Thursday

Day : Chinnaseshavahanam

Night : Hamsavahanam

01-04-2022

Friday

Day : Simhavahanam

Night :

Muthyapupandirivahanam

02-04-2022

Saturday

Day :

Kalpavrukshavahanam

Night :

Sarvabhupalavahanam

03-04-2022

Sunday

Day :

Mohini Avataram in Pallaki

Night : Garudavahanam

04-04-2022

Monday

Day : Hanumadvahanam

Eve. Vasanthotsavam

Night : Gajavahanam

05-04-2022

Tuesday

Day : Suryaprabhavahanam

Night :

Chandraprabhavahanam

06-04-2022

Wednesday

Day : Rathotsavam

Night : Aswahanam

07-04-2022

Thursday

Day : Chakrasnanam

Night : Dwajavarohanam



SAPTHAGIRI (ENGLISH) ILLUSTRATED MONTHLY Published by
Tirumala Tirupati Devasthanams Printing on 20-02-2022 & posting at
Tirupati RMS Regd. with the Registrar of Newspapers for India
under RNI No.21137/1970. Postal Regd.No.TRP/153/2021-2023
"LICENCED TO POST WITHOUT PREPAYMENT No.PMGK/RNP/WPP-04(3)/2021-2023"
Posting on 5th of Every month.

TARIGONDA

SRI LAKSHMI NARASIMHASWAMIVARI BRAHMOTSAVAMS

FROM 10-03-2022 TO 18-03-2022

